Realizing Nirodha Ñāṇa

The Cessation of Suffering

Bhikkhu Indasoma Siridantamahāpālaka

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

To

Venerable Bhaddanta Dhammasami
Ph.D(Candidate) Peace Studies Program,M.A(Pali)
International Buddhist Studies College,MCU, Thailand

Date: 23/08/2023

"Paṭiccasamuppādañca vo bhikkhave desessāmi"
(O bhikkhus, I shall teach you Dependent Origination)

Venerable Sir,

We, Daw Sudasana and Daw Surosana, respectfully approach you with deep reverence and humility.

"Yo paṭiccasamuppādaṃ passati so dhammaṃ passati, yo dhammaṃ passati so paṭiccasamuppādaṃ passati"
(One who sees Dependent Origination sees the Dhamma; one who sees the Dhamma sees Dependent Origination)

We humbly request you to compose and publish comprehensive texts on Paṭiccasamuppāda (Dependent Origination), specifically:

1. A Teacher's Manual (Dhammācariya Paṭiccasamuppāda Pāli-Aṭṭhakathā)
2. A Student's Textbook

The profound teaching of Dependent Origination, beginning with "Avijjā paccayā saṅkhārā, saṅkhāra paccayā viññāṇaṃ..." (From ignorance arise formations, from formations arises consciousness...), represents one of Buddhism's most essential and profound teachings.

Given your extensive knowledge, wisdom, and dedicated service to the Buddha Sāsana, we believe you are uniquely qualified to make this complex teaching accessible to contemporary students and practitioners of the Dhamma.

"Dhammo have rakkhati dhammacārī"(Indeed, the Dhamma protects those who practice the Dhamma).May the Buddha Sāsana flourish.

Your devoted disciples and Sisters,

Daw Sudasana,Ph.D (Candidate),Buddhist Studies,IBSC

Daw Surosana,Ph.D (Candidate),Buddhist Studies,IBSC

Ciraṃ tiṭṭhatu sāsanaṃ Buddhasāsanaṃ ciraṃ tiṭṭhatu (May the Buddha's Teaching long endure)

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

Realizing Nirodha Ñāṇa — The Cessation of Suffering

By Bhikkhu Indasoma Siridantamahapalaka
The Office of Siridantamahapalaka
The Hswagata Buddha Tooth Relics Preservation Museum
The IMR Program

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Preface

This volume, *Nirodhasacca Sacchikaraṇa Pariyantaṃ — Realizing the Truth of Cessation*, continues the Ariyasacca Ñāṇa series by focusing on the Third Noble Truth: the direct realization (*sacchikaraṇa*) of cessation (*nirodha*). Where *Samudayasacca Pahāna Pariyantaṃ* examined craving (*taṇhā*) and its abandonment, and *Breaking the Wheel* revealed the mechanics of Dependent Origination (*paṭicca-samuppāda*), this book turns our attention to the fruit of practice: the lived experience of cessation.

In the Buddha's teaching, each Noble Truth carries a task: suffering (*dukkha*) is to be understood, its origin (*samudaya*) is to be abandoned, cessation (*nirodha*) is to be realized, and the path (*magga*) is to be developed. This present work illuminates that third task. It draws on canonical frameworks—the Five Aggregates, the Twelve Sense Bases, the Eighteen Elements, and Dependent Origination—to show how cessation is not a metaphysical concept but an immediate possibility. It is verified whenever feeling (*vedanā*) does not roll into craving, whenever ignorance fails to ignite new formations, whenever the wheel of becoming does not turn.

In these pages, the reader will find both doctrinal analysis and practical guidance. Each chapter outlines the forward and reverse sequences of dependent origination, explains the cessation principle as preserved in the Nikāyas, and then gives clear practice instructions in the Mogok tradition. From seated meditation drills to walking practices and daily-life applications, the exercises are designed to make cessation visible and realizable in the very moments of contact, tone, and urge.

This book is meant to be read slowly and practiced steadily. It is not a text of speculation but of training—study, apply, verify. As such, it serves as both a stand-alone manual on the Truth of Cessation and as a bridge to the final stages of insight described in the later volumes of this series.

May this work help you see for yourself the cooling of formations, the stilling of craving, and the peace that the Buddha called Nibbāna.

— **Bhikkhu Indasoma Siridantamahāpālaka**
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The Office of Siridantamahapalaka, IMR Program

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Realizing Nirodha Ñāṇa — The Cessation of Suffering

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How to Use This Book (Reading & Practice Tracks)

Series Map & How This Volume Fits

- **Now Publishing (this book): *Realizing Nirodha Ñāṇa — The Cessation of Suffering***
- **Already Published: *Seeing Dukkhasacca Ñāṇa — Penetrating the Truth of Suffering***
- **Already Published: *Breaking Samudaya Ñāṇa — Cutting Craving's Root***
- **Forthcoming: *Walking Magga Ñāṇa — The Path to Liberation***
- **Main Content (technical): *Breaking the Wheel — A Practical Handbook on Dependent Origination* (side-by-side for mechanics of links).**

Read them side-by-side:

- **This book (*Nirodha*) trains the skill of directly realizing cessation when links fail to ignite.**
- ***Samudaya* builds the precision of cutting craving at the hinge (vedanā → taṇhā).**
- ***Dukkha* sharpens clear seeing of suffering, motivating why cessation matters.**

- ***Breaking the Wheel (BTW)*** **explains how links ignite and cease in real time.**

Cross-reference cues in margins:

- **↔ BTW = "See *Breaking the Wheel* on the matching DO link."**
- **↔ SAM = "See *Breaking Samudaya Ñāṇa* on cutting craving."**
- **↔ DUK = "See *Seeing Dukkhasacca Ñāṇa* on the dukkha lens."**

Two Parallel Tracks

1. **Reading Track (📘) — builds right view**
    - **Short, crisp frames of *khandha*, *āyatana*, *dhātu*, Four Noble Truths, and Dependent Origination, tied to cessation.**
    - **"Why it matters" notes connect doctrine with daily perception.**
    - **Truth-tasks highlighted: *Understand* (*pariññeyya*), *Abandon* (*pahātabba*), *Realize* (*sacchikātabba*), *Cultivate* (*bhāvetabba*).**

2. Practice Track (🧘) — trains right seeing

- **Step-by-step drills for sitting, walking, and daily-life practice.**
- **Always return to the hinge: contact → feeling (*vedanā*) → craving (*taṇhā*) → cessation.**
- **Worksheets in the Back Matter help track practice, insights, and moments of dependent cessation.**

Suggested Study Rhythm

- **Day 1: Read one chapter here (📘) → do its drills (🧘).**
- **Day 2: Open the parallel section in *Breaking the Wheel* (↔ BTW) → repeat drills while tracing cessation dynamics.**
- **Weekend: Review notes. Write one paragraph: "Where did I observe cessation? What changed downstream?"**

Margin habits:

- **When you see ↔ BTW, check link mechanics.**
- **When you see ↔ SAM, review craving-cutting methods.**
- **When you see ↔ DUK, sharpen motivation by revisiting dukkha.**

Three Ways to Move Through the Book

A. Linear Pass (recommended first time): Read Chapters 93–107 in order. Plan ~30 min reading + ~30 min practice per chapter.
B. Modular Focus (returning readers): Choose one link (e.g., *vedanā* or *avijjā*) and follow references across chapters.
C. Retreat Mode (intensive): Use the 7-Day Home Retreat scaffold. Repeat the same drill sets for depth, not novelty.

Dedication

This work is humbly dedicated to the **Triple Gem**—the **Buddha**, the **Dhamma**, and the **Saṅgha**. May any merit arising from this effort support all beings on the path to liberation.

Idaṃ me puññaṃ nibbānassa paccayo hotu.
Sabbe sattā sukhitā hontu.

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With deep gratitude I bow to all who made this work possible.

- **My preceptors and teachers**, who set me on the path and sustained me with instruction, example, and patient compassion.
- **The Buddhist community (saṅgha of lay and monastic supporters)**, whose generosity of time, resources, and trust enabled the writing and refinement of these pages.
- **Fellow practitioners and readers**, who offered careful feedback, questions, and lived examples that kept this manual close to practice.
- **The lineage of teachers**, ancient and contemporary, who preserved the Dhamma with fidelity so that we may see clearly today.
- **All beings** whose presence, joys, and sorrows continually remind us why liberation matters.

Special thanks: *Mr. Soeurn Sovanna (Cambodia)*—for your kind encouragement and timely support. Your goodwill helped carry this work to completion. *Anumodanā.*

Any clarity herein belongs to my teachers; any errors are mine alone.
Sādhu, sādhu, sādhu

SERIES INTRODUCTION

This text is part of the Four Noble Truths Insight Series (Ariyasacca Ñāṇa), designed to guide practitioners through direct experiential understanding of the Buddha's core teachings. The series consists of:

Foundation Book:
• Breaking The Wheel: A Practical Handbook on Dependent Origination(Published)

Main Series:
1. SEEING DUKKHASACCA ÑĀṆA: Penetrating the Truth of Suffering (Published)
2. Breaking Samudaya Ñāṇa: Cutting Craving's Root (Published)
3. **Realizing Nirodha Ñāṇa: The Cessation of Suffering (Current Volume)**
4. Walking Magga Ñāṇa: The Path to Liberation (Forthcoming)

This volume builds upon the foundational understanding of Dependent Origination (paṭicca-samuppāda) established in "Breaking The Wheel." While the foundation book explains how suffering arises through conditional links, this current work focuses on developing direct insight into the nature of suffering itself.

RECOMMENDED APPROACH

Readers are strongly encouraged to:
1. Study and practice with the foundation book "Breaking The Wheel" before proceeding with this volume
2. Work through the series in sequence, as each book builds upon insights developed in previous volumes
3. Maintain regular meditation practice while studying these texts
4. Seek guidance from qualified teachers when necessary

May this series of texts serve as a practical guide for developing the successive insights that lead to complete liberation.

With metta,

Bhikkhu Indasoma Siridantamahapalaka

Chapter 92 Nirodhasacca sacchikaraṇa pariyantaṃ

Pāli: *Nirodhasacca sacchikaraṇa pariyantaṃ*
Gloss: “The culmination is the direct realization of the Truth of Cessation.”

Core point. In the Four Noble Truths, each truth carries a task (*kicca*): dukkha = to be fully understood, its origin = to be abandoned, cessation = to be realized, the path = to be developed. Our phrase zeroes in on the third task—“cessation is to be realized (sacchikātabba).”

Framework Analysis (EBT lenses)

1) Five Aggregates (pañcakkhandhā)

Nirodha (cessation) means the stopping of taking the aggregates as “I” or “mine.” Realization (*sacchikaraṇa*) is the experiential seeing that when craving is not added, clinging to rūpa/vedanā/saññā/saṅkhāra/viññāṇa does not ignite becoming. In the classical arc of insight, relinquishment ripens into the “entering into Nibbāna”—Buddhaghosa frames cessation as the culmination of letting go, not a ‘thing’ we acquire.

Practice function here is twofold: (i) thoroughly know khandhas as conditioned and perishing; (ii) cease appropriation (upādāna) by not feeding feeling→craving. (See DO links 7→8 below.)

2) Twelve Sense Bases (dvādasāyatanāni)

At the six doors, contact (*phassa*) conditions feeling (*vedanā*). If vedanā is clearly known, it need not tip into *taṇhā*. This is the very hinge where cessation is realized “in the wild”—right at the door

where a tone appears. Teach it as result→cause handoff (②→③) and guard the C2 bridge (vedanā→taṇhā).

3) Eighteen Elements (aṭṭhārasa dhātuyo)

Seeing is the meeting of eye-base, visible form, and eye-consciousness; similarly for the other doors. Texts list six consciousness-classes—this helps us depersonalize the process and watch cessation as the **non-adding** of craving when an element arises.

4) Four Noble Truths (cattāri ariyasaccāni)

- **Task grammar:** dukkha = *pariññeyya* (to be fully understood); origin = *pahātabba* (to be abandoned); **cessation = *sacchikātabba* (to be realized)**; path = *bhāvetabba* (to be developed).

- **Three cycles of knowing:** saccañāṇa (knowing the truth), kiccañāṇa (knowing the task), katañāṇa (knowing it's been done). Visuddhimagga uses this triad to describe completion of each noble truth—our chapter's phrase points to the katañāṇa of the Third Truth.

5) Dependent Origination (paṭiccasamuppāda)

Mogok mapping:

- **Past cause (①)** conditions **present result (②)**; **present result (②)** hands to **present cause (③)** at C2 (vedanā→taṇhā); **present cause (③)** fashions **future result (④)**.

- **Three connections (C1, C2, C3):** C2 is the live practice hinge where cessation is realizable by not crossing from feeling to craving.

- **Truths overlay:** samudaya-sacca governs causal wedges (①, ③); dukkha-sacca governs result wedges (②, ④). So realizing nirodha means stopping the present-cause gears (8–10), preventing future dukkha (④).

6) Four Foundations of Mindfulness (cattāro satipaṭṭhānā)

Mogok emphasizes **vedanānupassanā** and **cittānupassanā** as the two “live edges”:

- Guard vedanā so it does not tip to taṇhā.

- See citta arise/cease without a self-core.
  This is exactly where nirodha is realized in experience.

Practical Application (Vipassanā with Mogok method)

A. Seated practice (30–45 min)

1. **Settle** on the breath until steady.

2. **Door-wise noting:** when a tone appears (pleasant/painful/neutral), label briefly ("pleasant… knowing," "neutral… knowing"). Keep it light.

3. **Guard C2:** the split-second urge to lean (reach/push/fog) is *taṇhā* gearing up. Stay with bare vedanā; let the urge extinguish on its own.

4. **See the aggregates disband:** notice that without adding, the wave fades—this taste of "nothing to add" is a small nirodha-sign.
   (Why this works: it blocks the ②→③ handoff at vedanā→taṇhā, preventing ③'s upādāna/bhava from spinning a ④-result.)

B. Walking practice (20–30 min)

- Pace slow. Put 60–70% attention on **contact→feeling** at the soles.

- When a pleasant/unpleasant tingle pops, **know it cleanly** and **relax the micro-grab** in chest/face—do not follow it out to wanting/not-wanting. (Contact is result; skill = *know*. Let cessation show up as non-adding.)

C. Daily-life drill

- **"C2 diary:"** log three times today when vedanā wanted to flip into taṇhā and you stayed with bare tone instead. (This drill comes straight from our teaching pack.)

How the Six Doors Deliver Cessation (door-by-door micro-guide)

- **Eye/Ear/Nose/Tongue:** initial contact often shows neutral tone—train to see that neutrality, then keep it neutral (no quick sweet/sour story).
- **Body:** pleasant/unpleasant bites appear; learn “know-allow-release,” not “grasp/fix/fight.”
- **Mind:** watch the mind-tone (somanassa/domanassa/upekkhā) and refuse the extra plot.

Mini “Study → Practice → Realization” Map

- **Pariyatti (Study):** memorize the wheel: two roots; four periods; three bridges; truths overlay.
- **Paṭipatti (Practice):** door-wise satipaṭṭhāna with a C2 focus.
- **Paṭivedha (Realization):** the felt end of “adding” = *sacchikaraṇa* of cessation in moments—this matures into path/fruition. Visuddhimagga frames this consummation as relinquishment “entering Nibbāna.”

Exercises (Chapter 92)

1. **Three-Truths Task Card.** Write four lines:
    - Dukkha—“to be fully understood.”
    - Samudaya—“to be abandoned.”
    - **Nirodha—“to be realized.”**
    - Magga—“to be developed.”
      Recite before sittings.
2. **C2 Lab (48 hours).** Keep a tally of vedanā→taṇhā flips avoided. What helped? (Breath touch? Soften chest/eyes? Mental note?)
3. **Four-Doors Micro-Rounds.** At eye/ear/body/mind, identify whether what you’re seeing is **result (② Vipāka)**—then your job is “know”—or **cause (③ Kilesa/Kamma)**—then your job is “abandon.”

References

- **EBT anchors (mention in prose):** SN 56.11 (tasks of the Four Truths); SN 12.2 (DO analysis); MN 10/DN 22 (satipaṭṭhāna).

- **Internal sources (line-cited above):**

    - *Breaking the Wheel* (house teaching pack): Four-Truths task grammar; C2 drills; satipaṭṭhāna + DO mapping.

    - *Full Data about DO with cycles diagrams*: sections, three bridges, truths overlay, vaṭṭa mapping, door-wise feelings.

    - *The Doctrine of Paṭiccasamuppāda — U Thandaing*: mapping of DO segments to truths (which shows why shutting ③ ends ④).

    - *Visuddhimagga* (2011 ed.): cessation as the fruition of relinquishment; the three cycles (saccañāṇa/kiccañāṇa/katañāṇa).

Closing cue for Chapter 92

When you **don't add** at vedanā, you taste nirodha now. Repeat that a thousand small times and the system learns stopping. That is *sacchikaraṇa pariyantaṃ*—the path doing its job until cessation stands verified in full.

Chapter 93 — *Paṭiccasamuppāda nirodha sacchikaraṇa pariyantaṃ*

(The culmination in directly realizing the cessation of Dependent Origination)

Pāli sentence & source

Pāli: *Paṭiccasamuppāda nirodha sacchikaraṇa pariyantaṃ.*
Meaning (EN): "The ultimate goal is the direct realization of the cessation of Dependent Origination."

Canonical backbone: SN 12.1–12.2 lay out the conditional sequence and its cessation ("when this ceases, that ceases"); SN 12.23 (Upanisā) shows the forward/cessation dynamics that lead to liberation through dispassion and knowledge.

1) Framework analysis

A. Five Aggregates (Pañcakkhandhā)

Cessation of DO is the cooling of clinging to the five aggregates. Formations (*saṅkhārā*)—both the link in DO and the aggregate of formations—fabricate experience and, with ignorance, keep the

wheel turning. Insight practice observes their rise–fall, breaking identification.
Key takeaway: all khandhas are impermanent, unsatisfactory, not-self; disenchantment with them matures into release.

Practice reading: Seeing the aggregates as they are → dispassion (*virāga*) → liberation (*vimutti*) → knowledge of liberation.

B. Twelve Sense Bases (Dvādasāyatanāni)

DO's "present-effect" field is the six bases → contact → feeling. Training stays "on the legal path": contact → feeling (no skipping to craving), because *feeling conditions craving*.
Definition and mapping of bases and their role are summarized in our DO data pack.

C. Eighteen Elements (Aṭṭhārasa Dhātuyo)

Each sense triad (base–object–consciousness) functions as an element set; e.g., eye-base, visible-form, eye-consciousness. SN 12.2 enumerates the six consciousness classes used in these triads. Cessation is seen as the **non-arising** of corresponding consciousness when its conditions fail.

D. Four Noble Truths (Cattāri Ariyasaccāni)

Cessation of DO just is the Third Noble Truth: "With the cessation of craving, all suffering ceases," which the Visuddhimagga explicates as the ending of affliction beginning with birth.
Thus, seeing conditionality clearly (*yathābhūtañāṇa*) dries up craving and the aggregates are no longer appropriated.

E. Dependent Origination / Cessation (Paṭiccasamuppāda)

Forward law (for context): with ignorance, formations; with formations, consciousness … with birth, ageing-and-death—the whole mass of suffering.
Practice nerve: contact → feeling → craving (C2). That is the live edge to cut.

Cessation principle: when ignorance fades without remainder, formations cease; with formations' cessation, consciousness ceases … and so on—terminating the entire mass of suffering (SN 12.1 pattern). The manualized presentation in our training materials teaches where to interrupt the loop and why it works.

F. Four Foundations of Mindfulness (Cattāro Satipaṭṭhānā)

- **Body (kāya):** stay with the touch/breath where contact happens; stabilize attention so tone is seen exactly at impact.
- **Feeling (vedanā):** label the felt tone (pleasant/unpleasant/neutral) before the "lean" begins—our standard C2 cut.
- **Mind (citta):** catch the first **intending** if C2 was missed (backup cut at C1: saṅkhāra).
- **Dhammas:** track the DO links as present categories, not stories; verify "no illegal skip."

2) Dependent-cessation "map" (for recitation & checking in practice)

When this ceases, that ceases: Ignorance ceases → formations cease → consciousness ceases → name-&-form ceases → six bases cease → contact ceases → feeling ceases → craving ceases → clinging ceases → becoming ceases → birth ceases → ageing-and-death, sorrow, lamentation, pain, grief and despair cease.

Use this as a diagnostic chant during sitting/walking. Cross-check in the session where the flow actually stopped (C2 ideally; C1 as backup). Our training SOP formalizes these two cuts and explains the commentary's hinges.

3) Practical application (Mogok-style, Visuddhimagga-informed)

Core method: Cut at C2 (Feeling → Craving)

1. **Anchor:** breath or contact-point (upper lip, nostril, body pressure). Keep attention wide enough to include tone.

2. **Name the door:** eye/ear/nose/tongue/body/mind as it fires.

3. **Name the tone:** pleasant / unpleasant / neutral.

4. **Watch the first lean:** *more / away / numb*. Then **cool**: widen 10–20%, describe in elements (pressure, heat, motion), let craving fail to recruit clinging.

Backup method: Cut at C1 (Saṅkhāra → Viññāṇa)

If leaning already became wanting/intending, **catch volition**: “intending to send/say/click,” and redirect to a harmless, truthful micro-act. This halts kamma-process becoming before it conditions birth.

Why this works (doctrinal rationale)

- Feeling is the lawful condition for craving (not every feeling ignites thirst—arahants still feel).
- With the cessation of craving, the whole suffering mass is cut off (Third Noble Truth).

4) Detailed guidance by the six doors (present-flow)

Eye/ear/nose/tongue/body/mind: for any door—

- *Contact* (note the hit): “touch/sound/sight… felt.”
- *Feeling*: “pleasant/unpleasant/neutral.”
- *Cooling move*: widen, name elements (hard/soft; warm/cool; moving/still), relax the abdo-breath, keep ethics online.
- *Missed C2?* Catch **C1**: label “intending,” substitute a harmless micro-act.

5) Exercises (session & daily-life)

1. **Door Log (6×3 grid)**
   For each door: one contact → one tone → note if a lean started. (Avoid the "phassa→taṇhā" illegal shortcut; always pass through **vedanā**.)

2. **C2 Freeze Drill (10 minutes)**
   Sit, choose one door (often body). Every time tone is known, whisper it once; do nothing else for three breaths. Track the number of times craving *didn't* recruit clinging. (This is the "cooling" metric.)

3. **C1 Backup Drill (daily micro-acts)**
   During the day, when the mind is already "doing," label intending and replace it with a value-aligned act (truth/harmlessness/restraint), cutting becoming's fuel.

4. **Khandha Disenchantment Reflection (evening, 5–7 min)**
   Briefly scan form/feeling/perception/formations/consciousness for their rise–fall and non-mastery to nurture *virāga*.

6) How this fulfills "*sacchikaraṇa pariyantaṃ*"

- You **see** the DO links operating **now** (present-flow), not as a diagram—especially at **feeling** → **craving**.

- You **verify cessation** in micro-moments when craving fails to arise: contact and feeling occur, but there is **no thirst**; the downstream links do not ignite. Over time this matures into stable dispassion and knowledge of release, exactly as the Visuddhimagga summarizes regarding cessation.

References

- **SN 12.1–12.2** (Paṭiccasamuppāda / Vibhaṅga): conditional sequence, six consciousness classes. (Internal excerpts on triads and nāma-rūpa.)

- **SN 12.23** (Upanisā): forward/cessation dynamics culminating in knowledge and liberation (context for *virāga → vimutti*).

- **Visuddhimagga (2011 ed.),** ch. on Truth of Cessation: “With the cessation of craving … all suffering ceases; ending of affliction beginning with birth.”

- **Training manuals / project texts:**

    - *Breaking the Wheel — Present-Flow nerve at C2; legal path phassa→vedanā; practice SOPs for C2/C1 cuts.*

    - *The Five Aggregates — observing rise–fall; tri-lakkhaṇa; disenchantment → release.*

- *Full Data about DO with cycles diagrams — element/door mapping, nāma-rūpa, and bases.*

Short practice recap

See: door → contact → feeling.
Name: tone exactly.
Cool: widen, element-label; do not lean.
If missed: catch intending; switch to harmless micro-act.
Result: links downstream don't light—this is **dependent cessation** in real time.

Chapter 94 — Avijjā-nirodha-sacchikaraṇa-pariyantaṃ

("The ultimate consummation is to realize, for oneself, the cessation of ignorance.")

Content Overview

This chapter shows how the **direct realization (sacchikaraṇa)** of **avijjā-nirodha** becomes the decisive end-point **(pariyantaṃ)** of the path. We ground the aim in Early Buddhist frameworks and make it practical through Mogok-style dependent-origination work at the six doors—especially at the **vedanā** → **taṇhā** pivot. You'll learn how to see ignorance as a *momentary mis-knowing* and

how to cut it in real time. (See the Burmese pedagogy that puts DO as the “backbone” of the Four Noble Truths and Nibbāna.)

Key Concepts

- **Avijjā (Ignorance).** In the suttas: “not knowing suffering, its origin, its cessation, and the way” (SN 12.2; also SN 45.1). The internal manuals summarize this clearly and repeatedly.

- **Dependent Origination (DO) & Cessation.** When avijjā ceases, saṅkhārā cease… thus the whole mass of dukkha ceases. This cessation reading is a standard refrain emphasized in the Burmese curriculum.

- **Three knowledges of truth in practice.** *Sacca-ñāṇa* (learning), *kicca-ñāṇa* (doing), *kata-ñāṇa* (done): pariyatti → paṭipatti → paṭivedha. This frames **sacchikaraṇa—**from hearing to doing to realizing.

- **The practical pivot: vedanā → taṇhā (C2).** All three feelings can condition craving unless the underlying tendency is cut; Burmese teachers therefore train us to “**stop at vedanā**.”

Framework Analysis

1) Five Aggregates (Pañca-khandhā)

- **How avijjā appears:** As mis-knowing regarding each aggregate (“my body, my feeling, my mind”). When avijjā is present, saññā and saṅkhārā “lean the wrong way,” tipping the chain

forward. (Burmese synthesis.)

- **How cessation looks:** Seeing aggregates as conditioned and perishing undermines self-view; this fulfills the work of comprehension (sammasana ñāṇa) and begins cracking avijjā.

2) Twelve Sense Bases (Āyatanāni)

- **Where to work:** At the six doors (eye… mind). Mogok/Mahāsi emphasize catching **feeling-tone at contact** and not sliding into "owner-language."

3) Eighteen Elements (Dhātuyo)

- Train perception to parse **sense-organ / object / consciousness** triads; then feel the **vedanā** inside mental consciousness, seeing its conditionality and shortness. Right there, **avijjā fails to "cover over"** the true nature of dhammas. (Dhātu analysis supports this precision in Burmese teaching streams.)

4) Four Noble Truths

- **Definition:** Avijjā = not knowing the four truths; its cessation = the arrival of right knowing (*sammā-ñāṇa*). Burmese manuals cite SN 12.2/45.1 verbatim.

- **Integration:** Ledi's line: without DO, the truths aren't penetrated; cessation is Nibbāna.

5) Dependent Origination (Paṭicca-samuppāda)

- **Forward order:** avijjā → saṅkhārā → … → dukkha.
- **Reverse (cessation) order:** "When avijjā ceases, saṅkhārā cease…" (the classic cessation formula).
- **Practice reading (present-aspect):** "Stop at vedanā"—if feeling is known precisely, **taṇhā fails to boot**, weakening avijjā globally.

6) Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Body:** steady the field so tone can be known continuously.
- **Feeling:** label *pleasant / unpleasant / neutral* at six doors; linger just enough to prevent the craving cascade.
- **Mind:** notice the presence/absence of delusion (moha) as fogginess vs. clarity.
- **Dhammas:** contemplate DO as it unfolds; review the truths "as tasks." (Study → practice → realization.)

Practical Application (Mogok-style, with support from Mahāsi, Pa-Auk, Ledi)

A. On-cushion drill: 20-minute C2 circuit

1. **Settle (5 min):** whole-body breathing until steady.

2. **Tone-only (5 min):** whatever touches a door, **name the tone once**—"pleasant / unpleasant / neutral"—and stay with its changing nature.

3. **Edge-catching (5 min):** the instant "liking/aversion" starts, label "wanting"/"pushing," soften the exhale, return to bare tone.

4. **Cooling (5 min):** widen to the whole field of micro-tones—see **many pulses per second**; equanimity spreads.

Note: Feeling → craving is a **decisive-support** relation; any of the three tones can seed craving unless the latent tendency is uprooted—so we train precision with *every* tone.

B. Off-cushion micro-drills

- **Three mindful mouthfuls:** one clean "pleasant" label per bite; relax jaw/belly; watch pleasantness change—**no second-layer story.**

- **Neutral rescue:** ask “what is the *feel* of neutral?” to expose subtle **moha**; stops stimulation-seeking before it becomes taṇhā.

C. Lineage supports (how they help you cut avijjā)

- **Mahāsi:** real-time **vedanānupassanā** noting keeps you at tone, not story.

- **Pa-Auk:** samādhi and elements analysis build **upekkhā capacity** so tone can be held steadily without collapsing into craving.

- **Ledi:** doctrinal matrices link DO and the Four Truths, clarifying what “cessation” means and how to recognize it.

Detailed Explanation (tying the frameworks together)

1. **Seeing aggregates as processes** (not owner): breaks sakkāya-diṭṭhi and loosens avijjā’s cover. This is where **sammasana** → **udayabbaya** → **bhaṅga** insights arise and accelerate disenchantment.

2. **At contact, feel tone.** Because **phassa** → **vedanā** → **taṇhā** is the universal hinge (explained and drilled in the Burmese materials), the wise “stop at feeling” dissolves the forward roll.

3. **Reverse the wheel:** each prevented taṇhā moment weakens **upādāna → bhava**, and—by not feeding delusion—**avijjā shrinks**. This is DO in **present aspect**, not only a three-life map.

4. **From study to realization:** hold the **three truths-knowledges** frame—*learn, do, realize*—so your practice matures into **sacchikaraṇa (pativedha)**.

Exercises (for one week)

1. **Vedanā log (10 entries/day).** Classify by 3-fold and note which ones tilted toward craving; write 1–2 lines on *how you caught it*. (Suggested by the internal handbook.)

2. **Five-second rule:** whenever tone is known, **stay with it for ~5 seconds** before doing anything; see if the craving cascade aborts.

3. **Door-wise sitting:** 5 min per door (eye→…→mind), deliberately exposing tone at each door to train omnidirectional clarity. (Burmese door-wise emphasis.)

4. **Reflections worksheet:** map a sticky episode through DO; then write the **reverse** cessation map for the same episode. (Curricular pattern.)

References (internal sources for this chapter)

- **Definitions & Truths:** *Full Data about DO with cycles diagrams* — avijjā as not-knowing the Four Truths; functions and characteristics (moha, āvaraṇa, micchā-ñāṇa).

- **Cessation refrain & Nibbāna framing:** *Breaking the Wheel (Part-6)*—"When avijjā ceases, saṅkhāra ceases… thus the whole mass of dukkha ceases."

- **Practice pivot (vedanā → taṇhā) + drills:** *Breaking the Wheel (Practice sections)*—Mahāsi note-tone method; Mogok "stop at vedanā"; on-/off-cushion drills.

- **Vipassanā-ñāṇa sequence & conditionality (Visuddhimagga basis):** *Breaking the Wheel (Part-5)* and *Visuddhimagga Index* entries (paccaya-pariggaha; conditionality).

- **Lineage synthesis (Mogok, Mahāsi, Pa-Auk, Ledi):** *Breaking the Wheel* overview linking DO to the Four Truths and classroom use.

Chapter 95 — *Avijjāya tveva asesavirāganirodhā saṅkhāranirodho* (Sacchikaraṇa-Pariyanti)

Cessation Formula (Boxed)

Avijjāya tveva asesavirāga-nirodhā saṅkhāra-nirodho; saṅkhāra-nirodhā viññāṇa-nirodho; … evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Translation: With the complete fading away and cessation of ignorance, formations cease; with the cessation of formations, consciousness ceases; … thus there is the cessation of this entire mass of suffering.

Canonical anchors: SN 12.1 *Paṭiccasamuppāda*, SN 12.2 *Vibhaṅga*, SN 12.23 *Upanisa*, SN 12.43 *Dukkha*; DN 15 *Mahānidāna*; MN 9 *Sammādiṭṭhi*.

Content Overview

This chapter establishes how the complete fading away and cessation (*asesa-virāga-nirodha*) of **avijjā** (ignorance) results in the cessation of **saṅkhārā** (kamma-formations). We analyze this through Early Buddhist frameworks and give Mogok-style practice methods so readers can **directly realize** (*sacchikaraṇa*) the link between wisdom's arising and the stopping of formation-making for future becoming. The chapter is designed to be used alongside your "Door→Tone→Cut" drills and the Mogok Wheel figures.

Key Concepts

- **Avijjā:** Not knowing the Four Noble Truths; the root that conditions formation-making.
- **Saṅkhārā:** Intention-driven formations (bodily, verbal, mental) that fashion resultants.

- **Asesa-virāga-nirodha:** Remainderless fading away and cessation (not suppression).
- **Sacchikaraṇa-pariyanti:** Brought to culmination in direct, personal realization.
- **Three Connections (Mogok method):** C1 **saṅkhāra→viññāṇa**, C2 **vedanā→taṇhā**, C3 **bhava→jāti**.
- **Four Periods (Wheel):** 1) Past Cause, 2) Present Effect, 3) Present Cause, 4) Future Effect.

Framework Analysis

1) Five Aggregates (Pañcakkhandhā)

- **Rūpa:** Material form arises by conditions; without ignorance driving new formations, the momentum for fresh embodiment is not replenished.
- **Vedanā, Saññā, Saṅkhārā, Viññāṇa:** Mental aggregates operate as conditioned traffic. The chapter's key hinge is here: when avijjā ceases, the will-fabrications (**saṅkhārā**) stop being produced for renewed becoming. Without new saṅkhārā, consciousness connected with future becoming is not established; downstream rekindling of the other aggregates ends.

2) Twelve Sense Bases (Dvādasa Āyatanāni)

- At each door: **internal base + external object → contact (phassa) → feeling (vedanā)**.

- With ignorance absent, **intentional responses** that normally follow feeling are seen and released. No ignorance → no clinging drive to spin fresh formations.

3) Eighteen Elements (Aṭṭhārasa Dhātuyo)

- Six organs, six objects, six consciousnesses: perception is depersonalized as *elements in interaction*.

- Training objective: know "cause → fruit" at the door so **self-perception in consciousness** is undermined; this undermines ignorance and the reflex to fabricate.

4) Four Noble Truths (Cattāri Ariyasaccāni)

- **Dukkha:** The aggregate-heap in flux.

- **Samudaya:** Avijjā conditions saṅkhārā; craving/upādāna feed becoming.

- **Nirodha:** When the origin is ceased, dukkha ceases (the "lion method": treat causes, not just symptoms).

- **Magga:** Noble Eightfold Path culminating in *virāga-nirodha* of avijjā → halting saṅkhāra production.

5) Dependent Origination (Paṭiccasamuppāda)

- **Cessation half:** Avijjā-nirodhā → saṅkhāra-nirodho → viññāṇa-nirodho → … → dukkha-nirodha.

- **Pedagogical keys:** Track the **three connections** (C1, C2, C3) and the **four periods** on the Mogok wheel to teach how present-moment practice (mainly at **C2**) functionally starves C1 and C3.

6) Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Kāyānupassanā:** Re-label body as elements (earth/water/fire/air) during strong sensations; this cools self-view and stoppages fabrication.

- **Vedanānupassanā:** *Tone first* (pleasant/unpleasant/neutral), then a clean **non-lean**—cut the craving reflex at **C2**.

- **Cittānupassanā:** Notice intention and will-moves arising/ceasing as conditioned; observe the slackening of “I will/must.”

- **Dhammānupassanā:** Map door-events to DO; verify that without the cause, the result simply does not occur.

Practice — Mogok Method

Door→Tone→Cut (Boxed Practice Inset)

1. **Name the door** just contacted (eye/ear/nose/tongue/body/mind).

2. **Name the tone** in one word: pleasant / unpleasant / neutral.

3. **Cut the lean**: notice the micro-urge to “reach/avoid/fix.” Let it be known without complying.

4. **Return** to the home base (breath or chosen object).
   Objective: Starve **C2 (vedanā→taṇhā)** in real time; as craving is not fed, **saṅkhāra-making** dwindles.

Seated (20–30 minutes)

- First 5 min: breath calibration; widen to whole-body knowing.

- Next 10–15 min: run Door→Tone→Cut on any prominent contact. When intensity rises, switch to **Element Scan** (earth/solid, water/cohesion, fire/temperature, air/motion) for 60–120

seconds.

- Final 5–10 min: note any intentions to adjust; label gently (“intending, intending”), observe if they fade without enactment.

Walking (10–20 minutes)

- Synchronize stepping with contact+tone: *placing* → *tone*; when wanting/irritation appears, identify it as craving energy and do not act from it. Maintain even pace.

Daily Life Micro-Drills

- **Attention pings** at five doors (headline, sound, smell, taste, itch). Each time: tone-first → non-lean → continue task.

- **Speech gate:** feel the *urge to speak* as a formation; wait one breath; speak only if wholesome and necessary.

Exercises & Reflections

1. **Vedanā Log (24h):** record 12 clear tones; mark whether craving followed; note outcomes.

2. **C2 Micro-Drill:** during sitting, label every urge to move before moving; if you do move, label "moving, moving." What changed when knowing preceded action?

3. **Elements Snap-Scan:** in heat/pressure episodes, rotate the four elements for 1–2 minutes; record any drop in "me/mine" language.

4. **Lion vs. Dog Reflection:** when discomfort occurs, write which **cause** you treated (not just the symptom).

5. **Post-Sit Debrief:** did non-compliance with craving reduce formation-making impulses (planning, rehearsing, self-talk)?

Common Pitfalls

- Mistaking suppression for cessation (pushing away vs. seeing causes and letting them stop).

- Chasing special states; remember: we are training **cause-level** change, not collecting experiences.

- Over-tight labeling; keep it light, precise, brief.

Figure Call-Out (for layout/editor)

Figure 95A — Mogok Wheel: Nirodha Flow

- **Quadrants (labels outside the ring):** No.1 Past Cause (top-right), No.2 Present Effect (bottom-right), No.3 Present Cause (bottom-left), No.4 Future Effect (top-left).

- **Reverse arrows** emphasized from **avijjā-nirodha → saṅkhāra-nirodha → … → dukkha-nirodha**.

- **Three connections** shown as vertical connectors: C1 saṅkhāra→viññāṇa, **C2 vedanā→taṇhā**, C3 bhava→jāti.

- **Legend:** Vaṭṭa colors and time-band colors per project Master Color Guide; arrows routed outside text; generous spacing; no gradients/3D.

- **Caption:** “With the cause removed, the effect does not arise: the pedagogical ‘lion method’ in the Mogok system.”

How Realization Unfolds (Sacchikaraṇa)

- Repeated Door→Tone→Cut reduces ignorance at the moment of contact and weakens formation-making.

- As wisdom stabilizes, **right view** becomes the default lens; formation-making dries up (saṅkhāra-nirodha).

- The cessation sequence becomes evident, culminating in path/fruition knowledges; this is the **pariyanti** (culmination) of direct realization.

References & Further Reading

- **Nikāyas:** SN 12.1, SN 12.2, SN 12.23, SN 12.43; DN 15; MN 9; MN 10; MN 148.

- **Visuddhimagga (Path of Purification):** Elements analysis; cause→fruit pedagogy; lion-method exposition of Nirodha via ceasing the origin.

- **Mogok Method Texts:** *Meditation on Mind and Feeling*; *The Doctrine of Paṭiccasamuppāda*; *Basic Paṭiccasamuppāda*; project notes on the Mogok Wheel (three connections, four periods).

- **Practice Companions:** Mahāsi's *Satipaṭṭhāna Vipassanā* for noting clarity; Ledi Sayadaw on khandha analysis as support for de-personalization.

Chapter Summary

Cessation is trained at the **cause-level**: when **avijjā** fades without remainder, **saṅkhārā** stop. The most tractable place to work is at **C2 (vedanā→taṇhā)** using Door→Tone→Cut, supported by Element Scan and steady mindfulness at the six doors. Over time, this matures into the direct realization (*sacchikaraṇa-pariyanti*) of the cessation sequence itself.

Chapter 95 is slotted into the manuscript with:

- a boxed **Cessation Formula**,
- a **Door→Tone→Cut** practice inset,
- and a **Mogok Wheel (Nirodha flow)** figure call-out + layout notes.

Chapter 96—the "hinge" between ② saṅkhārā and ③ viññāṇa seen in reverse (paṭiloma) order.

Pali Sentence & Source

Pāli: *Saṅkhāranirodhā viññāṇanirodho, sacchikaraṇa-pariyantaṃ.*
English: "With the cessation of formations, there is the cessation of consciousness—this is the

goal: direct verification."
Cessation in reverse sequence (paṭiloma) is explicitly taught as "when this ceases, that ceases," and this link "saṅkhārā → viññāṇa" is one of the three short connectors emphasized in our curriculum (C1).

A key summary we use (quoting the cessation formula) states plainly: "With the cessation of volitional formations, consciousness ceases… Such is the cessation of this whole mass of suffering."

Framework Analysis

1) Five Aggregates (Pañca-khandhā)

- **Saṅkhāra-khandha**: volitional formations—kamma-constructing mental activities—drive the stream.

- **Viññāṇa-khandha**: moments of knowing that arise *with* conditions; in DO pedagogy, viññāṇa is grouped under **vipāka-vaṭṭa** (resultant round), whereas saṅkhārā sit in **kamma-vaṭṭa** (kamma round). Seeing this division helps us not reify a "doer" or "knower."

- **Insight**: Both are conditioned, momentary, ownerless—thus **anicca**, **dukkha**, **anattā**. When the fabricating drive (saṅkhārā) is stilled, the stream of consciousness associated with that fabricating ceases (no seed, no sprout).

2) Twelve Sense Bases (Dvādasāyatanāni)

- Each consciousness (eye-, ear-, mind-, etc.) arises dependent on a **base + object** conjunction. Daily practice can watch this construction in real time (e.g., eye + form → eye-consciousness). As saṅkhārā calm, the intentional "push" toward object-making and sense-chasing subsides, thinning the fuel for new consciousnesses.

3) Eighteen Elements (Aṭṭhārasa Dhātuyo)

- Six sense-organs, six objects, six consciousnesses. **Viññāṇa-dhātu** is never freestanding; it depends on its pairs. Stilling formation reduces the proliferative casting of nāma-rūpa toward objects, thus **fewer triggers → fewer consciousness events**.

4) Four Noble Truths (Cattāri Ariyasaccāni)

- **Dukkha**: the restless stream of conditioned knowing is stressful.
- **Samudaya**: formations (with ignorance) fabricate experience.
- **Nirodha**: cease fabricating → the stream of that knowing ceases (this is the link you chose).

- **Magga**: Satipaṭṭhāna, right effort, etc., are the tools that relax and end fabrication. Our teaching materials explicitly map DO to the truths and show this cessation path.

5) Dependent Origination (Paṭiccasamuppāda)

- **Forward**: avijjā → saṅkhārā → viññāṇa → …

- **Reverse (paṭiloma)**: “when this ceases, that ceases.” Here, *saṅkhāranirodhā viññāṇanirodho* is the C1 axis in cessation: calm the volition, and the very next knowing of that kind does not ignite. Our diagrams mark this as **C1** (saṅkhāra → viññāṇa).

Anti-diṭṭhi note: “As condition” means **provides help**, not a maker/owner. This prevents eternalist/nihilist misreads.

6) Four Foundations of Mindfulness (Cattāro Satipaṭṭhānā)

A concise mapping used in our course:

- **Kāyānupassanā**: grounds attention; prevents self-view.

- **Vedanānupassanā**: guards the **C2** hinge (feeling→craving).

- **Cittānupassanā**: looks straight at **viññāṇa**, exposes its impersonality.

- **Dhammānupassanā**: applies frameworks (4NT/DO) as live diagnostics.

Practical Application (Mogok-style, Visuddhimagga-aligned)

A) Seated: Breath-anchored C1 “micro-catch”

1. **Settle** with natural breathing; let attention widen 10–20% around the breath.

2. **Watch for intending**: just before a micro-movement (swallowing, shifting, opening eyes, forming a plan), feel the **urge-shape** (saṅkhāra) in body-mind.

3. **Relax the urge** for 1–2 breaths without suppressing; let it **unwind by itself**. Often the planned act drops or happens without stickiness. This is C1 cessation in miniature: when formation isn’t fed, the **next knowing** of that volitional thread doesn’t “light up.”

B) Walking: Intention → Step

- Label silently: “intend… lift… move… place.” See how **intending fabricates** the step and the knowing of it; then gently **under-fuel** the intending. Feel the softening of momentum and the corresponding **quieting** of knowing.

C) Daily Life “Three-lap loop”

- **Lap 1 (C2 freeze):** six times a day, pause at contact→feeling and watch for the lean to craving.

- **Lap 2 (C1 fallback):** in a live urge (reply, click, snack), feel intention **pre-speech**; give it space.

- **Lap 3 (C3 consequence note):** if it ran, sketch what was "born" and how an early cut would have saved that birth.

D) Four Right Efforts as Saṅkhāra Guards

- Prevent, abandon, arouse, maintain—used here to **restrain new saṅkhārā** from hardening into habits; this is how practice **thins** formations.

Applying the Six Lenses In-Sitū

(i) Five Aggregates in the breath-urge moment

- Note body tensions (rūpa), feeling tone (vedanā), the label "I must…" (saññā), the **urge** (saṅkhāra), and the knowing (viññāṇa). Let the **urge** be known as a conditioned pulse; as it fades, the **next moment of knowing** about that pulse **doesn't ignite**—a tiny taste of *saṅkhāranirodhā viññāṇanirodho*.

(ii) Twelve Bases

- Choose one door (eye/ear/mind). Track **base + object → consciousness**. When **intending** to seek the object slackens, the **door doesn't lock on**; related consciousness is **weaker or absent**.

(iii) Eighteen Elements

- When the *urge to construct the scene* relaxes, the **organ–object–consciousness triad** fails to assemble with its usual force; this is the **lowering of viññāṇa-dhātu's incidence**.

(iv) Four Truths

- In the instant of non-feeding, stress abates (**dukkha** known), its cause (**samudaya/saṅkhāra-fuel**) isn't added, a small **nirodha** is tasted, and the **magga** (the operational method you just used) is confirmed.

(v) Dependent Origination

- **C1 (backup cut)**: If you miss the primary C2 cut (feeling→craving), fall back to **volition→knowing**. Our educator notes emphasize trying C2 first, then C1 if already moving.

(vi) Satipaṭṭhāna

- **Kāyā**: feel posture/tension when urges swell.
- **Vedanā**: name the tone (“pleasant/neutral/painful”) to guard the C2 hinge.
- **Citta**: “greedy/restless/contracted/free” mind—see **quality** without a self.
- **Dhammā**: read the live map (4NT/DO) while staying embodied.

Detailed Notes & Safeguards

- **Paṭiloma caveat**: “Consciousness ceases” here means the **cessation of that dependently-arisen stream** (e.g., rebirth-link and its flow), not annihilation of some owner-mind. Keep our prevention note visible: **“as condition = provides help, not a controller.”**
- **Diagram canon**: Always include the 12 nodes in order, teach forward and (sparingly) reverse flow; mark **C1/C2/C3** clearly.

Exercises (for Chapter 96)

1. **C1 Micro-Intention Journal (7 days)**
    - 5 times/day, catch an urge pre-act. Record: trigger, urge feel, 2-breath relaxation, outcome. Look for moments where the **next knowing didn't light up**.
2. **Door-by-Door Scan (3 days per door)**
    - Eye, ear, then mind. Track **base→object→consciousness** and deliberately **under-fuel** the formation step. Note reductions in locking/echoing.
3. **Three-Lap Loop** (class standard): C2 freeze → C1 fallback → C3 consequence write-up.

References

- **SN 12.1–12.2** (Paṭiccasamuppāda & Vibhaṅga): doctrinal anchors for origin & cessation; our materials teach both forward build and reverse cessation arrow.
- **Cessation formula quotation** ("…with the cessation of volitional formations, consciousness ceases…"): course summary sheets.
- **Three short connections (C1/C2/C3)**: wheel canon & pedagogy.

- **Satipaṭṭhāna mapping to DO**: practice tables and daily-life integration.
- **Function & prevention notes** (“as condition = help, not controller”).

Chapter 97 — Viññāṇanirodhā nāmarūpanirodha sacchikaraṇa pariyantaṃ

Pāli & Source

“Viññāṇanirodhā nāmarūpanirodha—sacchikaraṇa pariyantaṃ.” (SN 12.1; SN 12.2) — “With the cessation of consciousness, name-and-form ceases — this is to be directly realized as the final end.” (SuttaCentral)

Meaning (brief)

- **English:** When consciousness stops, the whole mentally-named and physically-felt complex (nāma-rūpa) also stops. The practice culminates in directly realizing that cessation. (SuttaCentral)

Framework Analysis

1) Five Aggregates (pañcakkhandhā)

- **What "nāma" includes:** feeling (vedanā), perception (saññā), formations (saṅkhārā) — notably **not** consciousness; "rūpa" is material form. So "nāma-rūpa" here is **the four non-conscious aggregates (3 mental + form)**. When viññāṇa ceases, those aggregated processes are not established for that occurrence.

- **Visuddhimagga note:** nāma in dependent origination explicitly comprises **vedanā-saññā-saṅkhārā**; viññāṇa is "bare cognition."

- **Practice implication:** seeing the aggregates as **impermanent, painful, not-self** is the mode of comprehension that matures into knowledge of cessation.

2) Twelve Sense Bases (dvādasāyatanāni)

- The cessation chain runs: **viññāṇa-nirodha → nāma-rūpa-nirodha → saḷāyatana-nirodha …** (and so on). This places your phrase at the **second step** of the standard cessation sequence.

- Layout references used in our program map **viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā** as the **present resultant segment** (vipāka-vaṭṭa), clarifying how stopping

consciousness undercuts the downstream sense base functioning.

3) Eighteen Elements (aṭṭhārasa dhātuyo)

- The **six consciousness elements** (e.g., eye-consciousness-element… mind-consciousness-element) do not arise; without them, the perceived field collapses for that moment, so "nāma-rūpa" isn't articulated. This is the phenomenology behind "when consciousness ceases, nāma-rūpa ceases."

4) Four Noble Truths

- **Nirodhasacca** (Truth of Cessation) is realized precisely **as cessation** of this chain; Ledi Sayādaw–style pedagogy in our handbook makes this explicit: *"When avijjā ceases, saṅkhāra ceases … thus the whole mass of dukkha ceases."* Insight into DO is the gateway to touching cessation (Nibbāna).

- Our mapping across segments shows **Dukkha** = present & future effects; **Samudaya** = past & present causes; realization of **Nirodha** comes by seeing these causal textures stop.

5) Dependent Origination (paṭiccasamuppāda)

- **Pairwise cessation:** SN 12.1 explicitly includes the reverse sequence where *viññāṇanirodhā nāmarūpanirodho*. (SuttaCentral)

- **Definition of nāma:** SN 12.2 analyzes nāma as vedanā, saññā, cetanā, phassa, manasikāra (with viññāṇa treated separately), aligning with Visuddhimagga's treatment above. (SuttaCentral)

- **Mutual support:** The sheaves-of-reeds image (SN 12.67) shows reciprocal conditionality between **viññāṇa** and **nāma-rūpa**; remove one, the other collapses. Your phrase highlights **the cessation side** of that reciprocity. (SuttaCentral)

6) Four Foundations of Mindfulness (satipaṭṭhāna)

- **Body (kāyānupassanā):** watch the sensorium as changing "rūpa";

- **Feeling (vedanānupassanā):** track the tone that would otherwise feed naming and reaction;

- **Mind (cittānupassanā):** see the **knowing event** (viññāṇa) as a momentary flicker;

- **Dhammas (dhammānupassanā):** keep DO on the desk: when the **knowing** is not sustained/fed, **nāma-rūpa** is not propped up. Our internal curriculum emphasizes vedanā &

citta as the live edges for cutting the chain.

Practical Application (Mogok-style vipassanā)

Aim: To directly **verify** (sacchikaraṇa) that when **knowing** (viññāṇa) is not established/fed, the **named-and-formed scene** (nāma-rūpa) goes unfed and fades.

A. Core drill (seated, 20–30 min)

1. **Set the frame (Dhamma-view):** "This moment is the present resultant stream: viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā." Keep this short schema in mind.

2. **Contact & feeling:** As a sound/image touches, note **contact → feeling** without sprinting to labels. If "feeling → craving" tries to form, mark it and relax; let the cognizing pulse finish.

3. **See the knower as a pulse:** In cittānupassanā, name it lightly: "knowing…gone." Do not follow the story. **When the knowing is seen to end, the scene it held together loosens.**

4. **Short gaps:** Attend to micro-gaps after the cognizing pulse. In those gaps, **nāma-rūpa doesn't articulate**—this is the experiential taste of the phrase. (Cross-check with SN 12.67's "remove one reed, the other falls.") (SuttaCentral)

B. Walking practice (10–15 min)

- Keep a soft note on the **three doors**: “seeing/knowing—gone,” “touching/knowing—gone,” “hearing/knowing—gone.” Allow the **feel-tone** to discharge without fueling craving; that keeps **knowing** from solidifying, so **nāma-rūpa** is not coagulated.

C. Mogok “live edge” safeguard

- Our handbook SOP: **guard vedanā & citta**. Identify the tone quickly (pleasant/unpleasant/neutral) and the mind-state; then **do nothing extra**—no grab, no push. This is where the stream cools.

D. Visuddhimagga integration (insight sequence)

- **Nāma-rūpa-pariccheda ñāṇa:** delimiting mentality-materiality—use the aggregate/element grids to see how “knowing” is separate from “feeling/perception/formation” and “form.”

- **Paccaya-pariggaha ñāṇa:** seeing conditionality—watch the **knowing pulse** condition the naming/feeling picture; when the pulse is not maintained, the picture cannot stand. Apply the “comprehension by groups” method to mark impermanence in whatever is obvious.

Exercises (assignments)

1. **Micro-noting log (homework):** For one hour in daily life, record 10 instances of “contact → knowing → gone.” Add one line: “Was there a story?” (If yes, circle **nāma-rūpa** had time to

congeal.)

2. **Two-column tracker (5 days):** Left = **vedanā** (pleasant/unpleasant/neutral). Right = **mind-state** (lust/ill will/delusion/clear). Note 3 episodes per day; observe where **knowing hardens** and where it **releases**.

3. **DO cessation recital (daily, 3 min):** Speak the reverse chain out loud once a day (from **avijjā-nirodha** to **jarāmaraṇa-nirodha**), pausing deliberately at **viññāṇanirodhā nāmarūpanirodha** to remind the nervous system what we're training to see.

Notes & References

- **Sutta sources:**
  SN 12.1 *Paṭiccasamuppāda* (origin & cessation sequence, including *viññāṇanirodhā nāmarūpanirodha*). (SuttaCentral)
  SN 12.2 *Vibhaṅga* (defines nāma as vedanā, saññā, cetanā, phassa, manasikāra). (SuttaCentral)
  SN 12.67 *Nālakaḷāpī* (sheaves-of-reeds simile for mutual support of viññāṇa and nāma-rūpa). (SuttaCentral)

- **Visuddhimagga (Path of Purification):**
  On the terms **nāma/viññāṇa** and their scope in DO; and on beginning insight by analyzing

aggregates/elements (Ch. XIV & XVIII).

- **Internal course materials (IMR / Mogok-aligned):**
  DO wheel layout (segments, present resultant stream, three connections).
  Classroom & practice emphasis on **vedanā** and **cittānupassanā** as "live edges."
  Ledi-framed cessation teaching and Two-Truths mapping across segments.

Chapter 98 — Nāmarūpa-nirodhā → Saḷāyatananirodho (Direct Realization)

Pāli Sentence & Reference

Pāli: *"Nāmarūpanirodhā saḷāyatananirodho … sacchikaraṇa pariyantaṃ."*
Source anchor: Paṭiccasamuppāda nidāna (link 4→5) taught as present-effect sequencing in the standard wheel: **viññāṇa** → **nāma-rūpa** → **saḷāyatana** → **phassa** → **vedanā**. In IMR reference notes, Links 3–7 are grouped as **Present Effects** (paccuppanna-vipāka), explicitly listing **nāma-rūpa** and **saḷāyatana** in order.

Meaning

English: "With the cessation of name-and-form, there is cessation of the six sense bases—the culmination is direct realization."

Framework Analysis

1) Five Aggregates (Pañcakkhandhā)

- **Nāma** within nāma-rūpa = *vedanā, saññā, saṅkhārā, viññāṇa*; **rūpa** = materiality. Thus nāma-rūpa spans all five khandhas: rūpakkhandha + the four nāma-khandhas. When nāma-rūpa ceases, the functional footing for the six bases collapses; therefore **saḷāyatana** ceases.

- Practice notes in the project canon emphasize seeing khandhas impersonally (language-swap drills; “door → contact → tone” mapping for Links 3–7). This keeps the present-effect band (3–7) in **dukkha-sacca**, preventing self-view.

- Khandha impermanence/emptiness basis for letting go is treated at length in the aggregates manual (e.g., perception’s mirage, feeling as a bubble) which supports dispassion toward the “dooring” process.

Ti-lakkhaṇa lens: Each aggregate in nāma-rūpa is **anicca, dukkha, anattā**; therefore the very footing for saḷāyatana is unstable and non-ownerable. Seeing this undermines upādāna.

2) Twelve Sense Bases (Dvādasāyatanāni)

- The six internal bases (eye, ear, nose, tongue, body, mind) + six external objects (forms, sounds, smells, tastes, tangibles, ideas) are **Link 5**. In the teaching map, **saḷāyatana** is one

of the five **present effects** arising **dependent on nāma-rūpa** and conditioning **phassa**. Thus: **nāma-rūpa → saḷāyatana → phassa → vedanā**.

- The “present-effect” grouping (3–7) is reiterated in the Twenty-Modes layout (vīsatākāra), again placing saḷāyatana inside present-vipāka configured by nāma-rūpa.

3) Eighteen Elements (Aṭṭhārasa Dhātuyo)

- For each door: **sense-organ element + object element + consciousness element**. If **nāma-rūpa** ceases, the **organ bases** (part of rūpa) and their **six consciousnesses** (part of nāma) have no footing; consequently the triads do not manifest. This is why the tradition treats 3–7 as dukkha-band to be known, not owned; cessation here means the **whole six-door lattice** doesn’t function. (See present-effect mapping and nāma-rūpa breakdown in project references.)

4) Four Noble Truths (Cattāri Ariyasaccāni)

- **Band mapping:** *Dukkha-sacca* covers bands ② **(present effects 3–7)** and ④ **(future effects 11–12)**; *Samudaya-sacca* covers ① **(past causes 1–2)** and ③ **(present causes 8–10)**. Thus nāma-rūpa→saḷāyatana sits squarely in **Dukkha-sacca**—to be **fully known** (pariññeyya).

- Direct realization (*sacchikaraṇa*) here is the **knowing/seeing of dukkha's conditionality** at the doors, leading to disenchantment and non-appropriation.

5) Dependent Origination (Paṭiccasamuppāda)

- Standard twelve-link roll laid out with explicit time-bands: **Past causes (1–2) → Present effects (3–7) → Present causes (8–10) → Future effects (11–12)**. Our focus is the **4→5** link: "**Because of nāma-rūpa, the six bases**."

- The project's DO data deck also highlights the **practice leverage points** ("sandhi": C1/C2/C3), reminding us that **C2 (vedanā→taṇhā)** is the critical present break—but the **4→5** understanding is prerequisite to read the whole present-effect cascade correctly.

6) Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Kāyānupassanā:** Track **body-door** phenomena as mere rūpa—posture, pressure, temperature—seen as conditioned displays within nāma-rūpa; note their door-conditions (e.g., "touching, heat").

- **Vedanānupassanā:** At each contact, register the **feeling-tone** (often neutral at initial eye-door) to expose the **present-effect** nature of the stream.

- **Cittānupassanā:** See the **six consciousnesses** (eye-, ear-, … mind-) as door-bound flashes—no owner, only function.

- **Dhammānupassanā:** Contemplate **āyatanas** and **paṭiccasamuppāda** as dhammas: “When **nāma-rūpa** is absent/ceased, **saḷāyatana** does not operate; when present, it operates by condition.”

Practical Application (Mogok-style present flow)

Aim: To **directly verify** (*sacchikaroti*) how **nāma-rūpa** conditions **saḷāyatana**, and how the **six doors** are mere **present effects** (dukkha-band), not a self.

A. “Door-Tagging” Sit (15–30 min)

1. **Establish mindfulness** at a primary object (breath or touch).

2. Whenever a stimulus appears, **name the door first**: “eye-door / ear-door / body-door …”

3. **Contact triad**: silently mark **object → contact → tone**; then **list aggregates present** (e.g., body-door: rūpa + vedanā + saññā + saṅkhāra + viññāṇa). Keep grammar impersonal (no “I”).

4. Notice how **the door (āyatana)** showed up **because nāma-rūpa is in place**; if attention drops and the frame collapses, the **door is simply “not there.”** This is a micro-taste of

conditional presence/absence.

B. Six-Door Circuit (walking or seated)

- Cycle through **eye→ear→nose→tongue→body→mind**, spending ~1 min each. Observe the **bare minimum** for the door to function (organ + object + consciousness). If any leg is missing, note **"no show"—**that **non-appearance** is your **conditional cessation** cue for that door in that moment (not annihilation, just non-arising under absent conditions).

C. Present-Effect Comprehension

- At the end of a round, summarize: "Dooring is **Link 5**, a **result** dependent on **Link 4 (nāma-rūpa)—**hence, **dukkha to be known**, not self to be kept." (Truth-overlay reminder: dukkha-band for ② and ④.)

D. Bridge to the Breakpoint (for later chapters)

- Keep an eye on **C2 (vedanā→taṇhā)** arising **after** the 4→5→6→7 cascade; that's the **worksite** for cutting the wheel.

Progressive Insight (ñāṇa) Readout

- **Nāmarūpa-pariccheda** (demarcation): teasing apart nāma from rūpa in live experience.

- **Udayabbaya / Bhaṅga**: doors flicker, contacts and tones **rise-pass**, confidence grows that "door = conditioned show."

- **Nirodha-saññā (sign of stopping):** sometimes a door "doesn't come on" despite expectation—note this as **non-arising by lack of condition**, foreshadowing the **nirodha** theme of our link.

Exercises (for the chapter)

1. **24-hour log (mini):** record **12 moments** as *door → contact → tone*, list aggregates present, and mark if **any door failed to light** (write "no show = no condition").

2. **Six-door ladder:** one meditation session per door this week; note at least **3 instances** where a door did **not** arise that normally would (e.g., "didn't hear fan while absorbed in reading").

3. **Caption drill:** write a one-line caption that explains **why saḷāyatana is a present effect dependent on nāma-rūpa** (no self-language; time-band terms only).

References

EBT (for reader study):

- **SN 12.1–2 (Paṭiccasamuppāda, Vibhaṅga):** defines links and their conditional cessation (focus 4→5).
- **DN 15 (Mahānidāna):** mutuality of *viññāṇa* and *nāma-rūpa*; structural context for 4→5.
- **SN 35.23 (Sabba):** the All is the **six bases**—critical for reading Link 5 as the total experiential field.
- **MN 9 (Sammādiṭṭhi):** right view on āyatanas inside the path.

Internal PDFs (quoted/used above):

- **Full Data about DO with cycles diagrams.pdf** — Twelve-link order and **present-effect** band (**3–7**) showing **nāma-rūpa** → **saḷāyatana** → **phassa** → **vedanā**, plus the Twenty-Modes layout.
- **Breaking the Wheel (IMR) notes** — Classroom guardrails: truths overlay for bands, nāma-rūpa's four-part breakdown, "door → contact → tone" SOP, and lever points (C1/C2/C3).

- **The-Five-Aggregates…pdf** — Khandha non-self/impermanence support for de-personalizing the dooring stream.

Why this matters

Reading **“nāmarūpa-nirodhā saḷāyatananirodho”** in lived practice means: *When the conditions that make “mind-and-matter” available aren’t met, the six-door show doesn’t come on.* Seeing this again and again—as **result, not self**—ripens the insight that leads to **non-clinging** and, ultimately, to the **direct realization** this phrase points to.

Chapter 99 — Saḷāyatananirodha Phassanirodha Sacchikaraṇa Pariyantaṃ

Pāli & Reference

“Saḷāyatananirodha phassanirodha sacchikaraṇa pariyantaṃ.”
Sources: SN 12.1, SN 12.2, MN 148 (Chachakka).

Meaning

- **English:** “With the cessation of the six sense bases, there is the cessation of contact—the consummation is direct realization.”

1) Early Buddhist Frameworks

A. Five Aggregates (Pañca Khandhā)

- **Where is phassa (contact) in the aggregates?** In Abhidhamma, *phassa* is a mental factor within the **saṅkhārakkhandha** (formations).

- **Operational picture:** When a sense door opens, **rūpa** (object) + **viññāṇa** (door-consciousness) meet; **phassa** "touches" and conditions **vedanā** (feeling). Visuddhimagga lists the six contacts and their corresponding feelings as things to be directly known, making the sequence experiential rather than theoretical (e.g., "eye-contact… feeling born of eye-contact… mind-contact… feeling born of mind-contact") .

- **Three marks:** Each aggregate in this episode (contact, feeling, perception, volition, consciousness) is momentary, unsatisfactory when grasped, and ownerless.

B. Twelve Sense Bases (Dvādasāyatanāni)

- **Triadic meeting:** Every contact requires three converging elements: **sense base (āyatana)** + **object (ārammaṇa)** + **consciousness (viññāṇa)**—this is highlighted in our handbook's "Three Elements of Contact" panel and six examples (e.g., **jivhā-samphassa**, **kāya-samphassa**, **mano-samphassa**) .

- **Cessation logic:** If the **six bases** cease (*saḷāyatana-nirodha*), the meeting cannot occur; therefore **phassa** ceases—exactly our chapter's thesis.

C. Eighteen Elements (Aṭṭhārasa Dhātuyo)

- Each contact-moment spans a triad of elements (e.g., **cakkhu-dhātu**, **rūpa-dhātu**, **cakkhuviññāṇa-dhātu**). Visuddhimagga treats the **six kinds of contact** within the wider map of six doors, six objects, six consciousnesses, and explicitly includes the **eighteen elements** in what should be directly known .

D. Four Noble Truths (Cattāri Ariyasaccāni)

- **Dukkha-sacca (Truth of Stress):** The bare **contact→feeling** stream is part of the **dukkha aggregate mass** when appropriated.

- **Samudaya-sacca:** Unseen, *vedanā* tilts into **taṇhā**; our handbook stresses the phassa→vedanā→taṇhā pivot .

- **Nirodha-sacca:** When **bases** are calmed/restrained and contact is understood, the slide to craving is cut; cessation is realizable.

- **Magga-sacca:** Mindfulness, investigation, tranquility, etc., are deployed to steady contact and guard the doorways (see Bojjhaṅga summary: "Passaddhi calms phassa reactions") .

E. Dependent Origination (Paṭiccasamuppāda)

- **Forward:** *Saḷāyatana paccayā phasso; phassa paccayā vedanā.* Our DO compendium lists **salāyatana, phassa, vedanā** among the twelve links and frames them inside the four layers/twenty modes (present-result, present-cause, etc.) .

- **Reverse (cessation):** *Saḷāyatananirodhā phassanirodho; phassanirodhā vedanānirodho…*—this chapter's line.

- **Pedagogical highlight:** The classroom diagram and notes repeatedly mark **vedanā→taṇhā** as the "fork" to cut for liberation .

F. Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Body (kāyānupassanā):** Feel the raw press of **kāya-samphassa** (pressure, warmth, movement) as merely contact.

- **Feeling (vedanānupassanā):** Right after contact, label **pleasant / painful / neutral**, seeing it as **conditioned**; Visuddhimagga directs us to know "feeling born of eye-contact… mind-contact" .

- **Mind (cittānupassanā):** Know the mind that inclines (or not) after contact; track the **urge** before it matures into craving.

- **Dhammas (dhammānupassanā):** Contemplate **āyatana**, **dhātu**, and **DO** as frameworks; our handbook includes a concise “sequence of experience: Contact → Feeling → Perception → Thinking (SN 35.93)” to structure observation .

2) Practical Application (Vipassanā, Mogok method + Visuddhimagga)

A. Core drill: “Catch the Touch”

1. **Posture:** Sit or walk naturally. Keep attention at a chosen door (e.g., nostril-touch, foot-sole, ear-sounds).

2. **Contact cue:** The instant of “touching” (e.g., pressure at the sole; sound striking the ear) is noted as **“contact known”** (just once—light label).

3. **Immediate follow-through:** As soon as contact is known, **classify the feeling** (pleasant/unpleasant/neutral) without story; this follows the canonical sequence **phassa→vedanā** .

4. **Cut the slide:** Before reaction, let **passaddhi** (tranquility) smooth the ripple so the mind doesn’t lunge into **taṇhā**; this is an explicit antidote to “phassa reactions” in our practice tables .

5. **See the three characteristics:** Each moment of contact/feeling **arises–passes**—not “my” experience; just conditions working. Visuddhimagga’s list of six contacts/feelings is your

checklist for direct knowing on the cushion today .

B. Six–door micro-lab (MN 148 style)

- Run short 3–5 minute cycles per door: **eye→forms→eye-viññāṇa → eye-contact → feeling**; repeat for **ear, nose, tongue, body, mind**. Our handbook's contact panels (jivhā-, kāya-, mano-samphassa) show the triad visually and reinforce the formula "three elements must converge" .

- Note: If any element is absent, **no contact**—a living demonstration of **conditionality** (and of how *saḷāyatana-nirodha* ends phassa).

C. Mogok emphasis (present-result → present-cause)

- In the **four-layer** pedagogy (past-cause / present-result / present-cause / future-result), *saḷāyatana, phassa, vedanā* are worked **here-and-now** as **present results** that can **tip** into present causes (**taṇhā, upādāna, bhava**) unless seen clearly; this is how the "wheel" turns or stops .

3) Detailed Explanation (Doctrinal thread)

1. **Why contact ceases when the bases cease:** Without an operating **basis** there is no **door-consciousness**, so the **threefold meeting** cannot complete. Our teaching panels spell

out the triad and give six concrete cases, while Visuddhimagga and Paṭisambhidā exhort direct knowledge of **contact** and **contact-born feeling** by door—this is not abstract; it's an object list for meditation today .

2. **From contact to craving (and how to stop it):** The natural cascade is **contact→feeling→perception→thinking** (SN 35.93), then often **taṇhā** if unguarded; our Part-6 materials center this pivot and propose cutting at **vedanā** with mindfulness and tranquility .

3. **Integration with elements & aggregates:** The **eighteen elements**, **five aggregates**, and **six contacts** are all brought under "what is to be directly known" for **paññā** training, aligning the satipaṭṭhāna work with the commentarial path of insight .

4) Exercises

1. **Six-Door Contact Log (daily):** For one hour, rotate the six doors in 10-minute blocks. Each time you register **contact**, jot a tick ("C"), then note **pleasant / painful / neutral** as **P / N / 0**. Review: where does **taṇhā** jump fastest? (Use the **phassa→vedanā** sequence sheet as reference.)

2. **Passaddhi Insert (on the spot):** When a sharp **contact** fires (sound, touch, thought), relax the abdomen/shoulders and dwell one breath in **tranquility** to prevent downstream

proliferation; this is the “calm the phassa reaction” move from our Bojjhaṅga table .

3. **Chachakka Drill (MN 148 framing):** Speak out softly the triad for the active door: “**Eye–form–eye-consciousness… contact… feeling**,” then watch the **ending**; repeat across doors. (This lines up with the **six contacts/feelings** lists to be directly known.) .

5) References

- **EBT:** SN 12.1–12.2 (Paṭiccasamuppāda), MN 148 (Chachakka), SN 35.93 (sequence from contact to feeling → perception → thinking; quoted in our panel) .

- **Visuddhimagga (Path of Purification):** Direct-knowing lists for **contact** and **contact-born feeling** by door; also enumerations of **six contacts/feelings** and **eighteen elements** .

- **Mogok/Teaching Aids (your internal PDFs):**

    - **Full Data… DO with cycles diagrams**—twelve factors and the four-layer/ twenty-mode pedagogy (locating *saḷāyatana–phassa–vedanā* in the present-result layer) .

    - **Breaking the Wheel (Part-6)**—“Three Elements of Contact,” six contact panels, and the **phassa→vedanā→taṇhā** pivot for practice and teaching .

Closing teacher’s note

Catching **phassa** is like spotting the spark before the flame—brief, precise, and liberating. Train to know **contact** cleanly; let **feeling** be just felt; keep the slide to **craving** unlit. With **saḷāyatana** calmed and well-guarded, **phassa** quiets; with **phassa** quiet, the whole cascade goes still. That stillness is the taste of **nirodha**—to be realized **directly**.

Chapter 100 Phassanirodha vedanānirodha sacchikaraṇa pariyantaṃ

Pāli Sentence & Reference

Phassanirodha vedanānirodha sacchikaraṇa pariyantaṃ
"With the cessation of contact, there is cessation of feeling—this is the goal of direct realization."

Canonical anchors: SN 12.1 (Paṭiccasamuppāda), MN 59 (Bāhuvedanīya), SN 36 (Vedanā-saṃyutta).

Meaning in Early Buddhist Frameworks

1) Five Aggregates (pañcakkhandhā)

- **Vedanā-khandha**: feeling itself is an aggregate—pleasant, painful, neutral—arising dependent on contact and vanishing just as dependently. SN 36's threefold definition is standard; our internal notes re-state this succinctly.

- **Phassa** (contact) functions as a **saṅkhāra-aggregate** cetasika in Abhidhamma analysis: when contact stops, that feeling aggregate stops in that moment.

- **Three marks**: feelings flicker; chasing or resisting them hurts (dukkha); none are “I/mine” (anattā).

2) Twelve Sense Bases (dvādasāyatanāni)

- Door-by-door, **contact at each base** (eye…mind) conditions a matching **feeling**; the Visuddhimagga (via Paṭisambhidā) lists **eye-contact-born feeling … mind-contact-born feeling** as “to be directly known.”

- Practical corollary used in our program: **initial sense contact is neutral**; hedonic coloring grows with reaction.

3) Eighteen Elements (aṭṭhārasa dhātuyo)

- On any door, three elements meet—**organ element + object element + the corresponding consciousness element**—yielding **phassa**, then **vedanā**. When that threefold meeting is not established (no object, no attention, no functioning door), that moment’s **contact** and its **feeling** do not occur.

4) Four Noble Truths (cattāri ariyasaccāni)

- **Dukkha**: even “pleasant” is unstable; the urge to keep it fuels stress.
- **Samudaya**: the chain **vedanā** → **taṇhā** lights craving. Mogok emphasizes this as the **pivot**.
- **Nirodha**: when **phassa** is not established (or is seen clearly and not owned), **feeling** does not roll into craving; **dukkha** ceases in that occurrence.
- **Magga**: **Satipaṭṭhāna** lands mindfulness precisely at feeling to **block craving**.

5) Dependent Origination (paṭiccasamuppāda)

- Forward order (link 6 → 7): **phassa paccayā vedanā**. Reverse: **phassanirodhā vedanānirodho—**our chapter’s line.
- Mogok’s **present-flow**: micro-moments iterate **phassa** → **vedanā** → **taṇhā** → **upādāna** → **bhava** → **jāti**; mindfulness at **vedanā** cuts the loop.

6) Four Foundations of Mindfulness (cattāro satipaṭṭhānā)

- **Kāyā**: stay with raw contact (pressure, warmth) before stories form.

- **Vedanā**: label “pleasant / unpleasant / neutral” at the door-moment; this is our **live edge**.
- **Citta**: notice craving/aversion/spacing-out around feeling.
- **Dhammā**: map what’s happening onto DO and the hindrances/bojjhaṅgas.

Types of Feeling (Vedanā) you’ll actually meet

- **Three tones**: pleasant, unpleasant, neutral (SN 36.6 echoed in our sources).
- **By sense door** (quick reality check from our DO sheets): eye/ear/nose/tongue initially give **neutral**; body offers **pleasant/unpleasant/neutral**; mind mirrors any of the three as somanassa / domanassa / upekkhā.
- **Crucial nuance** (training wheel): **initial contact** → **neutral**, later **mental reactions** color it. This is the gap we train.

Practice: how to realize “phassanirodhā vedanānirodho”

Below is a Mogok-aligned, Visuddhimagga-grounded protocol you can plug into sits and daily life.

A. Seated (30–45 min)

1. **Setup**: Balanced effort & relaxation; breath as home base.

2. **Door tagging (first 10–15 m):** quietly whisper to yourself on each salient contact: “seeing / hearing / touching / thinking,” then **immediately** mark the **tone**: “neutral… pleasant… unpleasant.” Keep it bare. (Use the “Door-Truths” tag to check dukkha, origin, cessation glimpses per moment.)

3. **The gap drill**: Especially after “pleasant/unpleasant,” watch the **urge** (leaning, pushing). Don’t feed it. This is where **vedanā → taṇhā** normally fires; let vedanā end without acquisition.

4. **Rotate doors**: linger 3–5 minutes per door (body sensations are most vivid; mind-objects are most frequent).

5. **Close**: recap one clean instance of **phassa seen clearly → vedanā known → craving didn’t ignite**.

B. Walking

- Pace: medium. Note “lifting-moving-placing,” then “pressure / stretch / temperature.” Immediately **feel-tone tag**. If “pleasant ease” → stay equanimous; if “ankle sting” → know “unpleasant,” keep moving—no aversion.

C. Daily-life micro-labs

- **Taste test** (MN 59 theme): take one sip of tea. Catch **tongue-contact** → **neutral**; within a heartbeat, “pleasant.” Rest in knowing; **do not reach**. (This is the curriculum item we use in class.)

- **Phone chime**: hearing is **neutral** → watch the surge (“check now!”). Name it; let it pass.

D. Technique refinements (Visuddhimagga & lineage synthesis)

- **Label lightly** (“pleasant / unpleasant / neutral”)—just enough to keep wisdom online; then **feel it** change.

- If **neutral** drifts into dullness, lift **dhamma-vicaya / viriya** (curiosity & energy)—our teacher pack note.

- If grasping at calm arises, **stamp the three marks**, then resume the vedanā edge.

How this realizes the Chapter Thesis

- **Direct knowing**: Paṭisambhidā’s checklist says eye/ear… **contact-born feeling** is to be directly known. You’re doing exactly that—**at the door**.

- **Cessation by non-establishment**: If contact isn't built up (no absorption, no "my pleasantness"), the **feeling episode ends** without birthing craving—**phassanirodhā vedanānirodho** in that occurrence.

- **Mogok pivot**: This is the **live edge**—cut here or the wheel spins.

Exercises (for your chapter workbook)

1. **Six-Door Wheel, 1 minute each**: Eye→Mind. At each door, log one **neutral** → **colored** transition and whether craving arose. (Use the "Door-Truths" grid.)

2. **Pleasant-guard drill** (meal): 10 bites; label each feeling; verify whether **taṇhā** followed any bite.

3. **Unpleasant-tolerance drill** (posture pain): hold still 60–90 seconds, watch waves; stay with **vedanā** until it changes on its own.

Cross-framework Summary (one-liners for the chapter box)

- **Khandhā**: vedanā is a conditioned heap—know it, don't own it.

- **Āyatanāni**: contact and feeling are door-specific; train at the door.
- **Dhātuyo**: no triple-meeting → no contact → no feeling.
- **Ariyasaccāni**: the origin (taṇhā) fails when the pivot (vedanā) is seen.
- **Paṭiccasamuppāda**: **phassa→vedanā** forward; **phassa-nirodha→vedanā-nirodha** backward—right here.
- **Satipaṭṭhāna**: **vedanānupassanā** is the surgical move that keeps the wheel from catching.

References

- **EBT**: SN 12.1–2 (Dependent Origination & Vibhaṅga), SN 36 (Vedanā-saṃyutta), MN 10/DN 22 (Satipaṭṭhāna), MN 59 (Bāhuvedanīya).
- **Visuddhimagga**: Door-wise “to-be-directly-known” list linking **contact** → **feeling** at each base.
- **Mogok lineage & DO sheets**:
    - *Breaking the Wheel*—pivot **vedanā→taṇhā**, present-flow micro-chain, class drills.

- *Full Data / Law of DO (12 links)*—door classification of feelings; initial contact neutral.

Chapter 101 — Vedanānirodha taṇhānirodha sacchikaraṇa pariyantaṃ

Pāli & Source: *“Vedanānirodhā taṇhānirodho.”* (Dependent-origination cessation formula; expounded in the analytical exposition of DO.)

1) Framework Analysis

A. Five Aggregates (pañcakkhandhā)

- **Vedanā-kkhandha** is the affective tone that accompanies every moment of consciousness (pleasant, painful, neutral). *Visuddhimagga* defines feeling as “experiencing the taste” (sāminjanana) of the object—i.e., the bare felt tone of contact.

- **Taṇhā** is not an aggregate but a **defilement** rooted in **lobha-cetasika** (greed)—the mind's leaning after feeling. This is how the aggregates become fuelled by kilesa if mindfulness is absent.

- **Three marks**: feeling is **impermanent** (it flips rapidly), **unsatisfactory** (it cannot be held), and **not-self** (it arises by conditions, not command). Seeing this at the moment of feeling prevents the mind's move into "wanting."

B. Twelve Sense Bases (dvādasa āyatanāni)

- At each door—eye, ear, nose, tongue, body, mind—**contact** → **feeling** arises; if unguarded, it runs to **craving**. In training, we teach students to name the sequence "door, object, consciousness, contact, feeling"… in one breath; this makes the hinge visible.

C. Eighteen Elements (aṭṭhārasa dhātuyo)

- For each door there is a triad: **sense-base, object, consciousness**. Elemental knowing clarifies that **feeling belongs to a conditioned event** within a triad, not to a "me." When the event passes, the felt tone passes—no owner, nothing to crave.

D. Four Noble Truths (cattāri ariyasaccāni)

- In the wheel mapping: **Present Effect** (links 3–7, including **feeling**) corresponds to **dukkha-sacca**; **Present Cause** (links 8–10, starting with **craving**) corresponds to **samudaya-sacca**. To realize **nirodha-sacca**, cut the hand-off from dukkha to its cause right at **vedanā → taṇhā**.

E. Dependent Origination (paṭiccasamuppāda)

- **Live hinge (C2):** "Present Effect → Present Cause" is exactly **vedanā → taṇhā**. Pedagogically we mark this as **C2 bridge** and drill it as *the* interception point.

- The diagram canon fixes vedanā at ~5:45 and taṇhā at ~6:30 on the Mogok clock; the **C2 bridge** is drawn as the dashed chord **7→8** with the practice cue: "Show the handoff and cut here."

- Curriculum notes reiterate that the **present five results** connect to the **present five causes**—i.e., feeling (result) hands off to craving (cause).

F. Four Foundations of Mindfulness (satipaṭṭhāna)

- **Kāyānupassanā**: feel the body's pressure, warmth, vibration as just elements—*no story*.

- **Vedanānupassanā**: tag the tone precisely (pleasant / painful / neutral) **before** the mind leans.

- **Cittānupassanā**: know the leaning/intending as a mental event—"wanting, wanting"—and watch it **not form** when vedanā is seen clearly.

- **Dhammānupassanā**: track the **DO factors** in the present: "door → contact → feeling → (stop)." *This* is how we fulfill "with cessation of feeling, craving ceases."

2) Practical Application (Mogok-style, reinforced by *Visuddhimagga*)

A. Seated: the C2 Guard (10–20 min blocks)

1. Establish steady breath (access-level samādhi calms the vedanā surges).

2. Run the micro-sequence aloud (softly): "seeing… contact… **feeling** (pleasant)." Pause one heartbeat.

3. At **feeling**, note only the tone—do **not** follow the promise. If a lean starts, label "wanting" once and return to **feeling**.

4. Confirm the **non-event**: craving did not ignite → brief coolness. This is mini-**nirodha** practice.

B. Walking: Door–Tone Drill

- With each step: “touch… feeling (neutral).” When a pain spike: “painful feeling”—then **busy hands off** before “I hate this” appears. Keep attention at the **tone**, not at the story.

C. Daily life: One-Breath Trace

- Spot a live episode (e.g., desire for dessert). Teacher dialogue: “Did you note ‘pleasant feeling’ first?” If not, re-run the moment and practice tagging **vedanā before wanting**.

D. If C2 is missed → De-escalate 8→9→10

- Should craving ignite, loosen at **upādāna** (“claiming”), and if needed at **bhava** (“gearing”). Train the eye to spot and soften **9 before 10**.

3) Progressive Insight (Visuddhimagga arc, applied to C2)

- **Citta-visuddhi** stabilizes the sign; hindrances are quiet so vedanā is seen cleanly—this prevents the automatic escalation **vedanā → taṇhā**.

- Through **paṭipadā-ñāṇadassana-visuddhi**, the yogi repeatedly experiences the cut at C2; the habit of moving from tone to thirst weakens, then ceases.

- Classroom drill: take one recurring dukkha and **diagram the live chain** from present effect (**vedanā**) to present cause (**taṇhā**), then test a condition change tomorrow.

4) Guided Exercises

1. **Vedanā Lab (15 min × 2)**

    - Cycle the six doors (eye→mind). For any clear contact, speak the tone once: “pleasant / painful / neutral.” Feel its vanishing. Rest in the gap.

2. **108 Taṇhā Audit (daily, 5 min)**

    - Log 3 leans by door (e.g., sound, taste, thought). Note which **tone** preceded each lean. Close with “When tone is seen as tone, craving has no fuel.”

3. **Two-Roots Reminder**

    - Keep the wheel on your desk with **C2 (vedanā→taṇhā)** marked. “Two roots” slide: **avijjā** (1) and **taṇhā** (8) are the container of the cycle—guard both by wisdom & mindfulness.

5) Cross-References & Teaching Aids

- **C2 Bridge diagram** (dashed chord 7→8; labels outside rim). Use as the visual during sits/walks.

- **Wheel placements** (vedanā ~5:45; taṇhā ~6:30) and four-section truth mapping for lecture slides.

- **Lineage harmony** (Mogok diagrams; Mahāsi noting; Pa-Auk elements; Ledi's doctrinal anchoring)—all converge on the **vedanā → taṇhā pivot**.

6) References (EBT & Internal)

- **EBT anchors**: analytical DO exposition showing **"vedanā conditions taṇhā"** and its cessation counterpart (link-by-link).

- **Visuddhimagga** (Ñāṇamoli, 2011) — definitions for **vedanā** and the insight arc used here.

- **Mogok method / DO wheel canon** — quadrant logic, **C2** as the practice cut, placement rules.

- **Practice syntheses (Breaking the Wheel)** — drills for guarding C2, daily life traces, and de-escalation if missed.

Closing teacher's cue

“Feeling is not the enemy; **unseen feeling** is. See the tone exactly as tone—just then the bridge to craving is not built.”

Chapter 102 — Taṇhānirodha → Upādānanirodha (Cessation of Craving → Cessation of Clinging)

Pāli & Meaning

Pāli: *Taṇhānirodha upādānanirodha sacchikaraṇa pariyantaṃ.*
English: “The ultimate aim is the direct realization that with the cessation of craving, clinging ceases.”

Quick doctrinal anchors

- **Four kinds of clinging (upādāna):** kāmupādāna, diṭṭhupādāna, sīlabbatupādāna, attavādupādāna. Our internal DO dossier notes the two-group consolidation (taṇhā-based vs diṭṭhi-based) and the intensification rule: “taṇhā becomes stronger is upādāna.”
  It also details each type, including *attavādupādāna* as 20 identity-views tied to the five aggregates.

- **View-clinging and self-assumption:** “Whatever view-clinging there is … is connected with the effluents, with the assumption [of self]” (cited there with MN 11).

- **Live pivot in DO:** *vedanā → taṇhā → upādāna → bhava* (present-cause segment). Our teaching notes and figure list highlight this “pivot sequence.”
  Also summarized as “pleasant feeling → craving ignites → clinging → becoming,” with classroom scripts and exercises.

Framework Analysis

1) Five Aggregates (pañcakkhandhā)

- **Where clinging bites:** *Attavādupādāna* is exactly “self-about-aggregates”—*rūpa/vedanā/saññā/saṅkhārā/viññāṇa*—and thus the preferred landing zone for diṭṭhi.

- **Cessation dynamic:** When *taṇhā* cools, the “mine-making” that tightens into *upādāna* fails to launch; aggregates still arise/cease, but appropriation doesn’t.

- **Practice cue:** Tag each aggregate as “arising/vanishing, not-mine,” especially right after a pleasant tingle or irksome stab.

2) Twelve Sense Bases (dvādasāyatanāni)

- **Mechanism:** At each door, *phassa → vedanā*. If feeling is not grasped, the mind doesn’t surge toward owning the object; *upādāna* has no fuel.

- **Satipaṭṭhāna tie-in:** Guard the doors with continuous mindfulness; use *vedanānupassanā* at contact to prevent the craving surge (our materials repeatedly stress this).

3) Eighteen Elements (aṭṭhārasa dhātuyo)

- **Why elements help:** Seeing experience as element-to-element contact (eye-element + form-element → eye-consciousness-element) dissolves "I see," softening both *taṇhā* and identity-view (feeder for *upādāna*). Result: non-appropriation.

4) Four Noble Truths (cattāri ariyasaccāni)

- **Origin (samudaya):** *Upādāna* sits within the causal mass driven by *taṇhā*.

- **Cessation (nirodha):** When *taṇhā* is absent, the build-up to *upādāna* cannot occur; this is practical Third Truth in real time.

- **Path (magga):** Factors that cool craving and views (Right Effort, Mindfulness, View) feature prominently in our teaching tables, including bojjhaṅga tactics that "block taṇhā at vedanā."

5) Dependent Origination (paṭiccasamuppāda)

- **Present-cause chain:** *vedanā (7) → taṇhā (8) → upādāna (9) → bhava (10)*. Our materials mark this as the “pivot sequence” and emphasize cutting at feeling to prevent the ignition.

- **Intensification principle:** “Taṇhā becomes stronger is upādāna”—so *taṇhānirodha* is the surest prophylaxis for *upādānanirodha*.

6) Four Foundations of Mindfulness (cattāro satipaṭṭhānā)

- **Strategic “live edges”:** *Vedanānupassanā* prevents the flip into craving; *cittānupassanā* exposes subtle ignorance and selfing. Both are flagged as the two “live edges” in our pedagogy.

- **Mahāsi-style momentariness:** Note the micro-chain (*phassa → vedanā → taṇhā …*) and let noting dissolve the urge.

Practical Application (Mogok-centered, vipassanā-ready)

A. Seated: “Freeze the Pivot” (20–30 min)

1. **Settle & choose a base.** Breath at abdomen or touch-point.

2. **Open to feeling:** Each contact → label “pleasant / unpleasant / neutral” (light, silent).

3. **Catch the surge:** When the mind leans (“more / get rid / something interesting”), name it “craving, craving.”

4. **Don’t feed it:** Soften the breath, widen attention to the whole body; see feeling as a bubble that bursts (Ledi simile). Re-label the aggregate, “not-mine.”

5. **Check for clinging:** If the mind begins to argue, defend, or insist—name “clinging.” Return to bare vedanā until the heat drops.

6. **Review:** “Did vedanā convert to taṇhā? Did taṇhā harden to upādāna?” (Use our checklist cue: “Cut vedanā→taṇhā.”)

B. Walking: “Three-step Loop”

- **Step 1 (Footfall):** note contact → feeling tone.

- **Step 2 (Mid-step):** scan for wanting/aversion.

- **Step 3 (Landing):** relax, broaden, let the urge pass.
  Repeat continuously; you’re training the nervous system not to convert vedanā into craving.

C. Daily micro-labs (5–30 seconds each)

- **Taste of tea:** pleasant; watch for “more.” See the hinge *vedanā* → *taṇhā*; don’t feed it.
- **Phone ping:** neutral tilts to “seek novelty”; notice craving for stimulation.
- **Itch:** unpleasant; watch the “end it now!” pulse without moving.

D. Anti-Upādāna skill-set (Bojjhaṅga levers)

- **Sati + Upekkhā:** keep evenness; stop the grab.
- **Dhammavicaya:** ask, “What link is this?”—analysis cools compulsion.
- **Passaddhi/Samādhi:** calm & steadiness reduce reactivity at phassa/vedanā. (See our factor-to-DO table.)

Progressive Insight (ñāṇa trajectory)

Mahāsi mapping: noting drives **rise-and-fall** → **dissolution** → **disenchantment** → **equanimity** → **path & fruition**, where the DO chain is cut rather than theorized.

Exercises (for the chapter workbook)

1. **Door diary (24 h):** Log three clean catches where vedanā didn't flip into taṇhā. Note the door, feeling tone, and the lever that helped (e.g., widen attention, breathe, label).
2. **View-challenge (15 min):** Write one paragraph of "why this pleasant state is not-mine"—explicitly referencing aggregates; targets *attavādupādāna*.
3. **Figure recall:** Sketch the pivot chain *vedanā* → *taṇhā* → *upādāna* → *bhava* from memory, and annotate your personal "weakest link."

Canonical & Internal References

- **EBT anchors:** SN 12.1–12.2 (DO formulations), AN 6.63 (three cravings), MN 11 (on view-clinging).
- **Internal PDFs :**
  • *Full Data about DO with cycles diagrams* — definitions/classifications of upādāna and the taṇhā→upādāna intensification rule; MN 11 call-out.
  • *Breaking the Wheel (IMR)* — pedagogical emphasis on the vedanā→taṇhā→upādāna pivot; "live edge" training via vedanānupassanā & cittānupassanā; bojjhaṅga links to cooling craving.

One-line chapter takeaway

When feeling is seen clearly and the urge is not fed, craving cools—and without that fuel, clinging has nothing to grip. (See our pivot sequence figure and classroom scripts for this chapter.)

Chapter 103 — Upādānanirodhā Bhavanirodha Sacchikaraṇa Pariyantaṃ

Pāli: “Upādānanirodha bhavanirodha sacchikaraṇa pariyantaṃ.”
Meaning: “The culminating verification that with the cessation of clinging, becoming ceases.”

Canonical anchor

- The dependent-cessation formula explicitly states: “From the cessation of clinging comes the cessation of becoming” (upādānanirodhā bhavanirodho). (Access to Insight, SuttaCentral)

- DN 15 confirms “existence (bhava) is conditioned,” elaborating how it builds from grasping. (SuttaCentral)

- Bhava is threefold—kāma-, rūpa-, arūpa-bhava—and is conditioned by consciousness, craving and kamma (AN 3.76). (SuttaCentral)

- The present-moment mechanics at the six doors (contact→feeling→craving) that typically feed clinging are laid out in MN 148. (SuttaCentral, Access to Insight)

- Twofold bhava (kamma-bhava vs. upapatti-bhava) is a standard analysis in the classical tradition. (Dr. Nandama Lal Bhivamsa, Seattle Insight Meditation)

Framework Analysis

1) Five Aggregates (Pañca-khandhā)

- **Where upādāna bites:** It grips the aggregates as "mine" (upādāna-khandhā). When **grip loosens**, the engine that fashions identity (saṅkhārā + view/appropriation) can't spin up "the next me," i.e., **bhava** cools.

- **Seeing anicca/dukkha/anattā:** Each aggregate flashes and fails to satisfy; without taking-up, there's nothing substantial to "become."

2) Twelve Sense Bases (Saḷāyatana)

- Eye/ear…mind + object + consciousness → **phassa** → **vedanā** → if misread, **taṇhā** → **upādāna**. When clinging **doesn't** occur at any door, the "gearing-up" to a role or identity (**bhava**) cannot establish. MN 148 gives the door-by-door map you can watch live. (SuttaCentral, Access to Insight)

3) Eighteen Elements (Dhātus)

- Six bases × six objects × six consciousnesses = 18. Each contact is a **discrete event**. Training here keeps experiencing **parcelled** as momentary elements instead of knitting them into “me/mine,” blocking the **upādāna → bhava** escalation.

4) Four Noble Truths

- **Dukkha:** The rolling of aggregates under appropriation.
- **Samudaya:** Craving → clinging; with clinging, **bhava** is fueled.
- **Nirodha:** When clinging ceases, **becoming ceases**—the text’s core line. (Access to Insight)
- **Magga:** Wise attention and the Eightfold Path applied **at the hinge** (feeling and grasping).

5) Dependent Origination (Paṭicca-samuppāda)

- **Standard rise:** … vedanā → taṇhā → **upādāna** → **bhava** → jāti …
- **Reverse:** … **upādāna-nirodha** → **bhava-nirodha** → jāti-nirodha … (SN 12.1/12.2). (SuttaCentral, Access to Insight)

- **Threefold bhava:** kāma/rūpa/arūpa (AN 3.76). **Twofold bhava: kamma-bhava** (the doing that seeds) vs **upapatti-bhava** (the resultant re-arising). (SuttaCentral, Dr. Nandama Lal Bhivamsa)

6) Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Body:** Element language for sensations prevents "my pain" appropriation.
- **Feeling:** Label tone promptly ("pleasant/unpleasant/neutral") so it **doesn't convert** to craving → clinging.
- **Mind:** Notice "the gear-up" (drive to be someone/do something) as a **state**, not an owner.
- **Dhammas:** Track the DO links in real time (especially 7→8→9→10) and the fetters/views that fuel upādāna.

Practical Application (Vipassanā, Mogok-style focus on present cause)

Aim: Catch the chain at 8→9→10 and remove **upādāna** so **bhava** has no fuel.

A. Seated practice (20–30 min blocks)

1. **Anchor** lightly at breath/whole body.

2. **Door-scan:** When contact occurs, **name**: “seeing / hearing / touching / thinking.”

3. **Feeling early:** Add a soft tone tag: “pleasant / unpleasant / neutral.”

4. **Heat check:** If a lean appears, say “wanting / resisting / drifting.” If ownership starts, mark “**taking**.”

5. **Cut the grip:**

    - Switch to **elements** (pressure/heat/motion) for body events.

    - For mind events, say “state arisen, not-mine, passing.”

    - One gentle out-breath, widen attention 10–20%.

    - Result you seek: **no ‘claiming’**—then watch the “becoming-engine” fail to catch.

6. **Review:** After each mini-surge, note the **after-taste** (clean vs sticky). Clean = clinging didn’t land; becoming didn’t gear.

B. Walking practice (10–15 min loops)

- Footfall labels (lift/move/place) maintain **non-appropriative attention**. When a pull appears (e.g., to speed up, to check phone), tag **“wanting”** → soften **“taking”** → re-establish neutral pace. You are **training** the nervous system to experience without **claiming—**Mogok’s “present-aspect” reversal.

C. Micro-drills (daily life)

- **Pleasant ping (praise/likes):** “Pleasant known → gratitude → no owner.”
- **Unpleasant ping (ache/email):** “Unpleasant known → elements → small correct act.”
- **Neutral drift (boredom):** Label “neutral,” add one clear intention; avoid inventing a “doer.”
  Each clean meet = **upādāna didn’t arise** → **bhava** stays unbuilt.

Progressive Insight milestones

- **Ñāta-pariññā (comprehension):** You can identify 7→8→9→10 reliably.
- **Tīraṇa-pariññā (dissection):** You see how a tiny **claim** (“my view / my image / my comfort”) spins the gear.

- **Pahāna-pariññā (abandoning):** Periods of contact/feeling **don't** escalate; "roles" don't form; the mind tastes **bhava-nirodha**—a cool, ordinary non-becoming.

Doctrinal notes you can quote in the chapter

- "With the cessation of clinging, becoming ceases." (SN 12.2) (Access to Insight)
- "Existence (bhava) is conditioned," DN 15's analytical treatment. (SuttaCentral)
- Three kinds of **bhava** (kāma/rūpa/arūpa), AN 3.76. (SuttaCentral)
- Twofold **bhava** (kamma-bhava / upapatti-bhava): classical analysis summarized by Nandamālābhivaṃsa and Payutto. (Dr. Nandama Lal Bhivamsa, Seattle Insight Meditation)
- Six doors pipeline that usually feeds craving/clinging (MN 148). (SuttaCentral)

Short Exercises to insert as end-of-chapter tasks

1. **C2→C3 Sentinel (3×/day, 2 minutes):** Pick one door event; label up to **vedanā**; watch for **any** micro-claim. If none, note "cool."

2. **Four Upādāna check:** When heat appears, classify the grip—**kāma**, **diṭṭhi**, **sīlabbata**, **attavāda**—then **drop the claim** by using elements or “state, not-mine.”

3. **Bhava audit (evening, 5 lines):** “Where did a role ‘get born’ today? What claim fueled it? What would a non-claim have looked like?”

References (for footnotes & bibliography)

- **SN 12.1/12.2** Paṭiccasamuppāda / Vibhaṅga (origination & cessation formulas). (SuttaCentral, Access to Insight)

- **DN 15** Mahānidāna (on conditions for existence, and the clinging→becoming dynamic). (SuttaCentral)

- **AN 3.76** Paṭhamabhava Sutta (on bhava and its conditioning). (SuttaCentral)

- **MN 148** Chachakka (sense-door chain to craving). (SuttaCentral)

- **Nandamālābhivaṃsa,** *The Analytical Study of Dependent Origination* (twofold bhava). (Dr. Nandama Lal Bhivamsa)

- **Payutto,** *Dependent Origination* (kamma-bhava vs. upapatti-bhava summary). (Seattle Insight Meditation)

One-line chapter takeaway

When **clinging doesn't land**, the **engine of becoming** has no teeth to catch—this is dependent **cessation** at work, simple and testable.

Chapter 104 **Bhavanirodha jātinirodha sacchikaraṇa pariyantaṃ** — "The culmination is the direct realization that with the cessation of *becoming* (bhava), *birth* (jāti) ceases."

Pāli Sentence & Source

Bhavanirodha jātinirodha sacchikaraṇa pariyantaṃ — "The culmination is the direct realization that with the cessation of *becoming* (bhava), *birth* (jāti) ceases."

Canonical backdrop:

- The standard cessation sequence (“when this ceases, that ceases”) in Paṭiccasamuppāda, placing **bhava → jāti** as the hinge from present cause to future effect.

- Teaching grammar: the short connection **C3: bhava → jāti** (cause flips to fruit).

Jāti (definition, EBT): In the Vibhaṅga style definition (SN 12.2), *jāti* includes (i) *okkanti* (descent of consciousness), (ii) *abhinibbatti* (coming-to-be), (iii) *khandhānaṃ pātubhāvo* (manifestation of aggregates), and (iv) *āyatanānaṃ paṭilābho* (acquisition of the sense bases). This is the classical lens we’ll apply below (and we will map it directly to practice).

1) Framework Analysis

A. Five Aggregates (pañcakkhandhā)

- **At macro-scale:** “Birth” = the showing-up of a fresh aggregate-complex conditioned by prior becoming.

- **At micro-scale (moment-to-moment “roles”):** each *micro-birth* is a short-lived cluster of aggregates (“a new somebody appears”), traceable to recent *bhava* (gear/commit posture,

tone, story). Teach *jāti* as **appearance (fruit)** following *bhava*; avoid “doer/maker” language.

- **Three marks:** The new cluster is **impermanent** (arises/ends), **unsatisfactory** (consumes energy and brings endings), **not-self** (only conditioned appearance). (Use the “appearance grammar” to keep students out of self-view.)

B. Twelve Sense Bases (dvādasāyatanāni)

- In the birth definition itself: *āyatanānaṃ paṭilābho*—“acquisition of the bases.” A new birth entails a fresh sense-field setup.

- In micro-births, note how attention narrows and bases function like a new “rig”: posture lock, tunnel attention, one dominant story.

C. Eighteen Elements (aṭṭhārasa dhātuyo)

- A *jāti* moment is detectable as new triads of **sense-organ / object / consciousness** becoming dominant (e.g., eye–form–eye-consciousness now taking the driver’s seat for the Avenger/Pleaser/Achiever). This matches “appearance after becoming gears.”

D. Four Noble Truths

- Visuddhimagga-anchored teaching grammar often read in classrooms: **aging-&-death as Dukkha-sacca (effect)** and **birth as origin (samudaya) in the pedagogical mapping**—so Link 11 sits in the **effect band** yet is the fruit of causes at 8–10; teach this as *consequence logic* (cause→fruit) to steer practice toward cooling cause-side links.

E. Dependent Origination (paṭiccasamuppāda)

- **Present causes (8–10)** generate **future effects (11–12)**; specifically, **C3: bhava → jāti**. Keep it bold in diagrams and language.

- **Abhidhamma/Visuddhimagga precision:** only **kamma-process becoming (kamma-bhava)** conditions **rebirth-linking (jāti)**; the text contrasts kamma-bhava with upapatti-bhava (rebirth-process becoming).

F. Four Foundations of Mindfulness (satipaṭṭhāna)

- **Body:** feel the “gear” in the body as bhava tightens (breath climbs, jaw sets) → note the **appearance** of a role (jāti).

- **Feeling:** catch the **vedanā → taṇhā** slope early; cooling here prevents heavy *bhava* and thus a heavy *jāti*. (Use “light gear → light birth.”)

- **Mind:** label the newborn “mind-state identity” (“The Avenger,” “The Pleaser,” etc.) without buying into it.

- **Dhammas:** map what you see onto links 8–12; rehearse **reverse-order escape** (12→…→8) to relocate leverage.

2) Practical Application (Mogok-style, Visuddhimagga-aware)

Core stance: *Birth is fruit.* By the time *jāti* appears, most steering already happened at **C2 (vedanā→taṇhā)** and **C3 (bhava→jāti)**. So we train earlier—but we also learn to **midwife** what has appeared and **end well**.

A. Seated practice (40–60 min)

1. **Set the compass (2 min):** silently recall the function line “gear → appear” (10→11).

2. **Breath base (10–15 min):** track body *gearing*: shoulders/jaw/breath when attention tightens. Label softly: “gearing.”

3. **Vedanā watch (10 min):** when pleasant/unpleasant spikes, note *feeling → leaning*. Insert a gentle pause; let craving cool (cut C2).

4. **Micro-birth detection (10 min):** if a “somebody” shows up (posture lock, tunnel, one story), quietly name it (“Avenger,” “Pleaser”), add one kindness to the body/voice, time-box it, and **de-role**.

5. **Closing (5 min):** brief scan of “what ended?” Notice the clean after-taste when births were light.

B. Walking practice (20–30 min)

- Sync steps with the cue **“light gear → light birth.”** If storylines gear up, soften pace and widen the visual field. Practice **ending** a role mid-walk (de-role ritual: exhale, relax hands/face, release the storyline).

C. Daily life drills

- **Birth Log (7 entries):** one micro-birth per day; “necessary or not?”; record how you ended it.

- **Reverse-order escape:** once per day, trace a live situation **12→…→8** to find the first workable cut.

- **Seven-day becoming plan** (role-naming, breath beads, de-role ritual, etc.).

Why this works (doctrinally): cooling *taṇhā/upādāna* keeps **kamma-bhava** light; and only **kamma-bhava** conditions the **birth** link—so the fruit that appears (Link-11) is lighter and easier to end.

3) Three Levels of Understanding (pariññā) at Link-10/11

- **Ñāta-pariññā (knowing):** see “appearance after becoming gears.” Place 11 in **Future Effect** (not as a controller/self).

- **Tīraṇa-pariññā (discerning):** contrast **taṇhā-led** vs **chanda-led** births; read the after-taste.

- **Pahāna-pariññā (abandoning):** lighten/stop unnecessary births by cutting **C2**; for necessary births, **midwife** and **end cleanly** (closure).

4) “Three Junctions” & the C3 Hinge

Traditional lists single out three important junctions; here, the one relevant to Chapter 104 is **Kammabhava** ↔ **Jāti**: present actions → future birth. Keep this C3 bridge explicit in teaching and diagrams.

5) Short Exercises for Chapter 104 (handout-ready)

1. **Spot the hinge (5×/day):** When you feel gearing (10), ask: “Do I want the birth this gear will bring?” If no → soften C2/C3; if yes → time-box and plan the **ending**.

2. **At-birth protocol (live):** Name the role; add one body kindness; state one value; do the next small step; **de-role**.

3. **After-taste audit (night):** Which births were heavy/light? What C2 move would have helped? Keep “light gear → light birth” on your desk.

6) References for this chapter

- **EBT:** Paṭiccasamuppāda mapping of present cause → future effect; 10→11 hinge.

- **C3 pedagogy & micro-birth method:** *Breaking the Wheel* teaching cards (Link-11 section).

- **Visuddhimagga XVII (2011 ed.)** — distinction of **kamma-bhava** vs **upapatti-bhava**; only the former conditions **jāti**.

- **Full Data (DO + cycles)** — three junctions incl. **Kammabhava—Jāti**.

Closing teacher note

For Chapter 104, keep the grammar crisp: **appearance after becoming**. Train students to feel **C2/C3** where leverage lives, and to treat **jāti** as fruit—*to be understood, completed, and ended well*, not as identity.

Chapter 105 — Jātinirodha → Jarāmaraṇanirodha

Pāli: Jātinirodha jarāmaraṇanirodha sacchikaraṇa pariyantaṃ
Meaning (EN): “The consummation of directly realizing that with the cessation of birth, ageing-and-death cease.”

Canonical anchor (EBT)

The Buddha identifies birth (*jāti*) as the **condition** for ageing-and-death (*jarāmaraṇa*). Thus when birth ceases, ageing-and-death cease. Visuddhimagga quotes DN 15 in just this way: “Therefore, Ānanda, just this is the cause… for ageing-and-death, that is to say, birth …”

Our house diagram canon also standardizes this: **C3 = bhava → jāti**, with **jāti → jarā-maraṇa** placed in the **Future-Effect** quadrant (④)

Framework Analysis

1) Five Aggregates (pañcakkhandhā)

- **At jāti:** a new cluster of aggregates arises; **jarā-maraṇa** are *dukkha* aspects of these very aggregates as they decay and break up. In the wheel grammar, quadrant ④ (future effect) is taught as **dukkha-sacca**—what is to be fully understood
- **Insight thrust:** see each aggregate as *anicca–dukkha–anattā*; cessation means **no fresh arising** of aggregates supported by craving/kamma.

2) Twelve Sense Bases (dvādasāyatanāni)

- Without **jāti** there is no "acquisition of bases" for that life-stream; hence **no field** for the contacts that ripen into ageing-and-death. (Diagram set: ④ includes *jāti, jarā, maraṇa*

3) Eighteen Elements (aṭṭhārasa dhātuyo)

- No new **six internal bases** ⇒ no corresponding **six consciousness elements** ⇒ no full **18-element** lattice for that birth; thus the "ageing-and-death" of that lattice **does not arise**.

4) Four Noble Truths (cattāri ariyasaccāni)

- **Mapping on the wheel:** ②**+**④ **= dukkha-sacca**, ①**+**③ **= samudaya-sacca**
- Here we focus on ④: directly knowing the **ending** of "this whole mass of suffering" when **jāti** is stilled is the **Truth of Cessation** (*nirodha-sacca*)

5) Dependent Origination (paṭiccasamuppāda)

- Forward: **bhava** → **jāti** → **jarā-maraṇa**.

- Reverse: **jātinirodha** → **jarāmaraṇanirodha**. Visuddhimagga (XVII/XXII) transmits the sutta logic: “When this ceases, that ceases” and explicitly ties ageing-and-death to birth. Our teaching canon fixes **C3** (bhava→jāti) and positions **jāti** , **jarā-maraṇa**.

6) Four Foundations of Mindfulness (satipaṭṭhānā)

- **Kāyānupassanā:** ageing shows in posture, tension, breath texture; see *anicca* in the body.

- **Vedanānupassanā:** feelings age and die moment-by-moment; the **pivot vedanā→taṇhā** is where we cut the wheel

- **Cittānupassanā:** watch “births” of *I-making*; **Mahāsi mapping:** *jāti = renewed birth of ‘I’ each moment*【.

- **Dhammānupassanā:** contemplate DO and the **Truths overlay** directly in phenomena.

Practical Application (Mogok–Mahāsi–Pa-Auk integrated)

Overall aim: end *fresh birth* by **starving** the chain at the live hinge (vedanā→taṇhā), which prevents **bhava**, therefore no **new jāti**, therefore no **jarāmaraṇa** in that stream.

A. Seated practice (45–60 min)

1. **Settle** (5–10 min): natural breath. If mind is dull, briefly use recollection/mettā to brighten (Pa-Auk hygiene).

2. **Primary noting** (Mahāsi): rise–fall of abdomen; when a **feeling** becomes prominent (pressure, heat, restlessness), note **"feeling, feeling"** and **stay**. See the **urge** to adjust (**taṇhā**)—note "wanting, intending" instead of obeying it
3. **Cut C2**: by not feeding craving, you **prevent** upādāna→bhava→jāti downstream. This is how "cessation" is **tasted now**.

4. **Insight phases**: recognize rise-&-fall, dissolution, disenchantment, equanimity—ripening toward **path knowledge**, where the chain is **cut**

B. Walking practice (30–45 min)

- Note: "lifting-moving-placing." When pain/urge appears, apply the same **vedanā-hinge** strategy; observe the **ending** of the urge without acting—this is **jātinirodha** in the micro-sense of **no fresh I-birth** around that contact

C. Contemplation of ageing & death (daily, short)

- **Reflect**: "Whatever is born is subject to ageing & death." Keep it balanced with peace-recollection (*upasamānussati*) so it uplifts rather than overwhelms.

- Pedagogical caution: normalize the “appearance as terror” stage if it arises; it’s insight working—not a problem.

D. Elements analysis (Pa-Auk lens, optional)

- Decompose sensations into **earth/water/fire/air/space/consciousness**; seeing only elements undermines *I-birth* and hastens **dispassion/cessation**

Why this completes the wheel

- **Three-life / four-period reading:** past causes → present effects → present causes → **future effects (jāti–jarāmaraṇa)**

- **Three vaṭṭas: kilesa & kamma** feed the round; **vipāka** manifests as **results**, including **jāti** and **jarā-maraṇa**—when the causes are stilled, **vipāka** does not roll on.

Practice checklist (quick)

- See **vedanā** clearly → name **taṇhā** promptly → **do not feed** it → watch the **ending**.

- Reaffirm the **Truths overlay** during reviews: “This felt mass is **dukkha** (②/④). Its **origin** is craving (①/③).”【Breaking The Wheel】

- Keep the diagram canon consistent: **C3 bhava→jāti**; labels outside; ④ houses **jāti, jarā-maraṇa**【Breaking The Wheel 】

References (selection)

- **DN 15 Mahānidāna (via Vism quotation):** birth is the condition for ageing-and-death

- **Visuddhimagga (XVII, XXII):** DO grammar and cessation logic; path leading to cessation
- **Mogok / Diagram Canon:** C3 (bhava→jāti); placements of **jāti** & **jarā-maraṇa**; truths overlay【Breaking The Wheel 】.

- **Three-life mapping (Ledi line):** future effects = **jāti–jarāmaraṇa**【Breaking The Wheel】.

- **Mahāsi pedagogy:** present-aspect DO; cut at **vedanā→taṇhā**; *jāti* as momentary “I-birth”【Breaking The Wheel With Book 】.

Closing teacher note

When you **demonstrably** prevent a small “rebirth” of *I-making* at the **vedanā-hinge**, you are already **tasting** the principle: **no new jāti ⇒ no jarāmaraṇa**. This is how the Path makes **Nibbāna as cessation** practical, not abstract

Chapter 106 Soka-parideva-dukkha-domanassa-upāyāsa-nirodha sacchikaraṇa pariyantaṃ

Pāli & Reference

The fivefold formula “soka, parideva, dukkha, domanassa, upāyāsa” (sorrow, lamentation, bodily pain, mental pain, and despair) is the Buddha’s stock definition inside the First Noble Truth and is the very mass of suffering to be **ended by direct realization** (sacchikiriyā) of cessation (nirodha). See the Dhammacakkappavattana presentation of the Four Noble Truths and classic commentarial treatments.

Meaning (EN)

“The final goal is to directly realize the cessation of sorrow, lamentation, bodily pain, mental pain, and despair.”

1) Framework Analysis

A. Five Aggregates (pañcakkhandhā)

- **Vedanākkhandha (Feeling):**
  – **Dukkha** = unpleasant **bodily** feeling;
  – **Domanassa** = unpleasant **mental** feeling.
  Both are impermanent, unsatisfactory, and not-self (ti-lakkhaṇa).

- **Saṅkhārakkhandha (Formations):**
  – **Parideva** (lamentation) is **vacī-saṅkhāra**—the verbal outflow of grief.

– **Upāyāsa** (despair) is an agitated mental formation that “impairs” and “dries out” the being—commentaries gloss it as the boiling-over phase of grief.

- **Soka (sorrow)**: primarily a **mental** affliction tied to delusion; Vism links sorrow/grief/despair to ignorance.

Insight: When **birth** is absent, “neither ageing-and-death **nor the states beginning with sorrow** come about.” Thus the entire fivefold set ceases at the root.

B. Twelve Sense Bases (dvādasāyatanāni)

- Suffering flowers at the **doors**: contact (phassa) at eye/ear/nose/tongue/body/mind conditions feeling.
  – At **body-door** arise pleasant, painful, and neutral bodily feelings (sukha/dukkha/upekkhā).
  – **Domanassa** is a **mind-door** unpleasant mental feeling; sorrow/despair elaborate it via proliferating saṅkhāra.

C. Eighteen Elements (aṭṭhārasa dhātuyo)

- **Bodily pain (dukkha)** arises where **body-base (kāya-dhātu) + tangible (phoṭṭhabba-dhātu) + body-consciousness (kāya-viññāṇa-dhātu)** meet.

- **Mental displeasure (domanassa)** arises in the **mind triad**: **mano-dhātu + dhamma-dhātu + manoviññāṇa-dhātu**.

- **Parideva/soka/upāyāsa**: secondary **mental fabrications** (saṅkhāra) that ride on these feelings.

D. Four Noble Truths (cattāri ariyasaccāni)

- **Dukkha-sacca:** this fivefold phrase is the Buddha's granular unpacking of "suffering."

- **Nirodha-sacca:** the path's **duty** is **realization (sacchikiriyā)**—*actually making these five disappear in direct experience*.

- **Magga-sacca & the three knowledges (saccañāṇa, kiccañāṇa, katañāṇa):** know the truth, **do** the task, and **verify** it's done. Use this as a personal audit during practice.

E. Dependent Origination (paṭiccasamuppāda)

- **Present effect** side includes **vedanā** → (if deluded) → **taṇhā** → **upādāna** → **bhava** → **jāti** → **jarāmaraṇa**, which carries **soka-parideva-dukkha-domanassa-upāyāsa**.

- **Cessation chain: When this ceases, that ceases**—cutting at **vedanā**→**taṇhā** is pivotal in Mogok methodology.

- Visuddhimagga emphasizes: **with no birth, the sorrow-cluster does not arise**—this is the full stopping at the root.

F. Four Foundations of Mindfulness (satipaṭṭhāna)

- **Kāyānupassanā:** feel the **raw somatic** pain as "pressure/heat/motion" without story.
- **Vedanānupassanā:** classify in **3/5/6** ways; catch the **vedanā → taṇhā** hand-off.
- **Cittānupassanā:** see "sad, sad," "hopeless, hopeless" as **states**—not "I am sad." Mogok prioritizes this.
- **Dhammānupassanā:** track DO links as they light up **now**; confirm when the link **doesn't** light up.

2) Practical Application (Vipassanā, Mogok-style)

Core strategy: break the bridge at vedanā→taṇhā.

1. **Set up**: Sit or walk; steady attention on breath or body.

2. **When pain or sadness appears**:
    - Label **exactly**: “pressure,” “heat,” “tight,” (**body-door**); or “sad,” “worried,” “hopeless” (**mind-door**).
    - Immediately verify: “Is this **bodily dukkha** or **mental domanassa**?” (five/ sixfold feeling map).
3. **Hold feeling as feeling** (vedanā as **vedanā-matta**). If craving/aversion surges, **note that** (“wanting,” “resisting”).
4. **Cut**: Relax/soften around the sensation; widen awareness; return to **bare characteristics** (impermanence, not-mine).
5. **Check result (katañāṇa)**: Did taṇhā fail to arise? Did the sorrow-set **not** escalate into parideva or upāyāsa?

Why this works:

- Initial contact is often **neutral**; the later **mental reaction** makes it pleasant/unpleasant—seeing this saves you **before** the flood.

- Faculties (saddhā-viriya-sati-samādhi-paññā) “guard the doors”: sati halts the slide into craving; paññā dispels “I am suffering.”

3) Guided Exercises

1. **Five-Item Drill (10 min x 5):**
    - Bring to mind/observe episodes of **soka / parideva / dukkha / domanassa / upāyāsa**.
    - For each, answer: Which **door**? Which **feeling class** (3/5/6)? Did **taṇhā** activate? Where did you cut?
2. **Body-Door Pain Lab (Mahāsi noting):**
    - During sitting, when pain grows, note “pain, pain” → classify (bodily dukkha). Watch for the urge to shift (**taṇhā**). Keep noting until the urge fades or the sensation dissolves.
3. **Citta Check (Mogok focus):**

- In daily life, when sadness appears, note “sad,” then scan for any **“I-am-sad” story**. Replace with **process view** (nāma-rūpa working). Confirm the absence of diṭṭhi (self-view).

4. **Elements Split (Pa-Auk support):**

   - Re-perceive pain as **earth/water/fire/air** qualities (“hardness, cohesion, temperature, motion”). This depersonalizes pain and eases craving/aversion.

4) Application by the Six Doors (quick map)

- **Eye/Ear/Nose/Tongue:** initial **upekkhā**; suffering grows mainly through **proliferation** (saṅkhāra → soka/parideva).
- **Body: dukkha-vedanā** (sharp, pressure, heat) → watch the **urge** to fix/escape (taṇhā).
- **Mind: domanassa-vedanā** → name it, feel it, don’t feed it; prevent parideva/upāyāsa.

5) What “Cessation” Looks Like in Practice

- In a sit, a wave of grief rises; you note “sad, sad,” feel it as **domanassa**, see its **impersonal** bubbling and pop—no grab, no “why me?” → **soka/parideva do not activate**.

- Over months, the mind learns to meet vedanā without taṇhā; the five cease **by not starting**, fulfilling the duty to **realize cessation** (nirodha-kicca).

References (EBT & Internal Sources)

- **Four Noble Truths & DO pedagogy (overview, duties/knowledges):** Breaking the Wheel (Parts 5–6).

- **Feeling classifications & sense-door mapping:** Full Data about DO with cycles diagrams; Breaking the Wheel (feeling tables).

- **Vism (Path of Purification) on sorrow/lamentation/despair & cessation at the root:** Vism XVI and related notes.

- **Fivefold feeling model (bodily/mental; domanassa/dukkha):** Five Aggregates in Buddhist Philosophy (teaching handout).

Take-home

See **exactly** where each member of the fivefold sorrow-cluster hooks into **vedanā** at a door. Meet it **as process**. If **taṇhā** never lights up, **parideva/upāyāsa** never ignite. That **non-arising**—again and again—is the lived **sacchikiriyā** of cessation.

Chapter 107 — “Evametassa kevalassa dukkhakkhandhassa nirodha sacchikaraṇa pariyantaṃ”

Pāli & Meaning

- **Pāli:** *Evametassa kevalassa dukkhakkhandhassa nirodha sacchikaraṇa pariyantaṃ.*

- **English:** “Thus is the direct realization of the cessation of this whole mass of suffering.”

This is the climactic line that concludes the **dependent-cessation** sequence (paṭiloma-paṭiccasamuppāda): when each condition ceases, the next ceases—ending in the cooling of the “entire mass of suffering.” In our working canon set, this ending is taught as the

destination of reversing the chain, and presented alongside the **Two Roots** (avijjā & taṇhā), **Two Truths** (dukkha & samudaya), and the four-segment wheel method used in Mogok pedagogy.

Framework Analysis

1) Five Aggregates (Pañcakkhandhā)

The “whole mass of suffering” is precisely the **five aggregates as clung to** (upādānakkhandhā). Cessation means the ending of appropriation (“mine/me/myself”) toward:

- **Rūpa** (form), **Vedanā** (feeling), **Saññā** (perception), **Saṅkhārā** (formations), **Viññāṇa** (consciousness).
  Seeing their **anicca–dukkha–anattā** nature halts the reflex to grasp; when grasping is undone, the aggregates no longer function as a burden.

2) Twelve Sense Bases (Saḷāyatanāni)

The wheel shows how, with the fading of **nāma-rūpa**, the **six bases** cease; with the ceasing of bases there’s no **contact (phassa)**, no **feeling (vedanā)** to feed craving. This is the practical contour of “entire mass” cooling: no door → no contact → no fuel.

3) Eighteen Elements (Aṭṭhārasa Dhātuyo)

Each moment of knowing is an **element-triad** (base–object–consciousness). When conditions unravel, those triads no longer congeal into “I” and “mine.” Training in element language (earth, water, fire, air for body; knowing as **viññāṇadhātu**) keeps experience impersonal and workable, hastening cessation.

4) Four Noble Truths

This line points straight at **Nirodha-sacca** (Truth of Cessation): not a partial relief but **the** ending of dukkha’s mass. In Mogok’s wheel overlay, **Dukkha-sacca** maps to the effect segments and **Samudaya-sacca** to the cause segments; to realize cessation we must end the **roots** (avijjā & taṇhā).

5) Dependent Origination (Paṭiccasamuppāda)

- Forward: avijjā → saṅkhārā → … → jarāmaraṇa = dukkha.

- Reverse (our line): avijjā’s fading → saṅkhārā cease → … → **jāti** ends → **jarāmaraṇa** ends → **“thus the whole mass of dukkha ceases.”**
  Our internal sources present the **three connectors** (C1 saṅkhārā→viññāṇa, C2 vedanā→taṇhā, C3 bhava→jāti) and the **four segments** (Past Cause, Present Effect, Present Cause, Future Effect) as classroom keys to walk the cessation arc.

6) Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Body (kāya):** Element-noting dissolves identification with form (rūpa).
- **Feeling (vedanā):** Name tone early ("pleasant/unpleasant/neutral") to prevent **C2** igniting.
- **Mind (citta):** Notice moods/thought-currents as conditioned weather.
- **Dhammas:** Track links and fetters live; see taṇhā/upādāna forming and relax the grip.
  These are the Mogok "present-aspect" tools for cutting fuel **before** becoming (bhava) gears up.

Practical Vipassanā (Mogok-style)

Aim: Make the **C2 hinge** (vedanā→taṇhā) transparent so craving cannot recruit you; steadily weaken **avijjā** and **taṇhā**, the two roots sustaining the wheel.

Core Drills

1. **Door→Contact→Feeling (2–5 min loops):**
   Quiet sitting; pick one door (ear or body is fine). Note: "contact—feeling—knowing." Keep language impersonal. If pleasant: "pleasant known." If unpleasant: "unpleasant known." Let

the next moment arrive uncoerced. (You are training anti-C2.)

2. **Element Scan (kāyānupassanā):**
   Sweep the body as **earth/water/fire/air** qualities. Replace “my pain” with “pressure / cohesion / temperature / motion.” This collapses identity and cuts **upādāna**.

3. **C3 Softening (bhava→jāti):**
   When a role is gearing up (“the defender,” “the performer”), label softly: “gearing.” Take one breath, relax the abdomen, make one **small clean** choice aligned with truth/kindness. The “birth” of that role often never occurs.

4. **Two-Roots Reflection (evening):**
   Journal a line: “Where did not-knowing (avijjā) and craving (taṇhā) steer my day? Where did wisdom and non-grasping cool it?” (This keeps practice welded to the wheel’s pedagogy shown in our DO visual canon.)

Detailed Explanation (tying the line to classroom diagrams)

Our project’s DO wheel standardizes: **labels outside the rim; four quadrants; three bridges (C1,C2,C3); two truths ring; two roots (avijjā & taṇhā)**. Teaching dependent-cessation simply means walking those overlays in reverse, especially across **Present Effect → Present Cause** at C2. When **feeling** is met as **information**, not **instruction**, the link to craving breaks, and the chain loses its engine—this is how the “entire mass” cools in real life.

Exercises (for this Chapter)

1. **Seven-Door Week:** Each day choose one door; record two times you caught **vedanā** before **taṇhā**.

2. **Aggregate Spotting:** In one tricky episode, write one line for each aggregate you saw—keep it impersonal.

3. **Connector Drills:**

    - C2: Label feeling within 2 seconds, then pause 1 breath.

    - C3: When momentum to “become” appears, say “gearing,” then choose the smallest kind action instead.

4. **Two-Roots Audit (Fri night):** Where did I see avijjā? Where did taṇhā shrink? What helped?

References (EBT & Internal)

- **EBT anchors** frequently cited in our internal materials: **SN 12.1–12.2; DN 15; SN 56.11; MN 9; SN 12.23.** See our DO wheel dossier’s reference list and pedagogy notes mapping Two Roots/Two Truths/12 Factors/3 Connections/4 Periods.

- **Dependent Origination notes & link-by-link cessation** (definitions of avijjā, the two truths alignment, classroom Q&A on links and modes).

- **Aggregates & three marks** (practical element language; upādānakkhandhā framing).

- **Project handbook framing** (Breakdown of parts/chapters; pedagogy for bridges C1–C3; present-aspect emphasis).

Take-home (one line)

When **feeling** is known cleanly and **ownership** is not added, the wheel's gears disengage—**that** is how "this whole mass of suffering" actually ceases, here and now.

About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

Glossary

Avijjā — Ignorance; not knowing the Four Noble Truths. The first condition in Dependent Origination.

Bhava — Becoming, existence; the process of karmic continuity that conditions birth.

Cetanā — Volition; mental formation that directs actions of body, speech, and mind.

Cittānupassanā — Contemplation of mind; one of the Four Foundations of Mindfulness.

Dhamma — The teaching of the Buddha; also “phenomena” or objects of mind.

Dukkha — Suffering, unsatisfactoriness; the First Noble Truth.

Jarāmaraṇa — Ageing and death; the final link in Dependent Origination.

Khandha (Aggregates) — The five groups that constitute experience:

- *Rūpa* (form),
- *Vedanā* (feeling),
- *Saññā* (perception),
- *Saṅkhārā* (mental formations),
- *Viññāṇa* (consciousness).

Magga — The Noble Eightfold Path; the way to cessation.

Nāma-rūpa — Mentality-materiality; the psycho-physical organism.

Nirodha — Cessation; the ending of suffering and its causes. The Third Noble Truth.

Paṭicca-samuppāda — Dependent Origination; the law of conditional arising and cessation.

Phassa — Contact; the coming together of sense organ, object, and consciousness.

Saḷāyatana — The six sense bases: eye, ear, nose, tongue, body, and mind.

Samudaya — Origin; specifically craving (*taṇhā*), the cause of suffering. The Second Noble Truth.

Saññā — Perception; recognition, mental labeling.

Sīla — Moral conduct; foundation of the path.

Taṇhā — Craving; thirst for sense-pleasures, existence, or non-existence. The root of suffering.

Upādāna — Clinging; intensified grasping onto objects, views, rites, or self-belief.

Vedanā — Feeling; the affective tone of experience: pleasant, unpleasant, neutral.

Viññāṇa — Consciousness; awareness of objects through six sense bases.

📌 **Study Note:**

- Abbreviations in the texts:
    - **SN** = Saṃyutta Nikāya

    - **MN** = Majjhima Nikāya
    - **DN** = Dīgha Nikāya
    - **AN** = Aṅguttara Nikāya
- Dictionaries referenced: *PTS Pāli-English Dictionary*; Nyanatiloka's *Buddhist Dictionary* .

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